

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

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## SOME TRENDS IN GENERAL THEOLOGICAL EDUCATION

L. G. Cleverdon, M.A., Th.D

The history of theological education in America has been coincident with the religious progress of our nation. The earliest colonists looked to the Old World for their ministers. Young men came thence well prepared in the best institutions of Europe, while others returned thither for their preparation. With the increasing demands for religious leaders, occasioned by the rapid development of the colonies, there came an imperative demand for the training of more ministers at home.

This need was met by the impulse to bequeath to subsequent generations a thoroughly trained religious leadership. As an evidence of our forefathers' interest, there may be found on the Harvard gateway a quaint inscription:

"After God had carried us safe to New England & we had builded ovr hovses provided necessities for ovr livelihood reard convenient places for Gods worship and settled the civil government one of the next things wee longed for and looked after was to advance learning and perpetuate it to posterity dreading to leave an illiterate ministry to the chvrches when ovr present ministers shall lie in the dvst." (Kelly, Robert L., *Theological Education on America*. New York, 1924, pages 23-24).

As a result, Harvard College was founded in 1636 for the purpose of providing an educated ministry. The entire curriculum was planned for the education of ministers. Of the first five hundred graduates during the seventeenth century, one-half, it has been estimated, entered the ministry, and chiefly in New England.

The early devotional life of Harvard is interesting to the twentieth century American in that all students were required to attend prayer services "at six o'clock in the morning and at five o'clock at night all the yeare long; at which time students were requider to read some portion of the Old Testament out of Hebrew into Greek, and the New Testament out of English into Greek, after which one of the Bachelors or Sophisters should logically analyze that which was read." I fear that, were he required to observe a similar devotional life, the modern theological student would be tempted to cut short his period of preparation. However, this sidelight on Harvard's life indicates a drastic demand of an exacting age. The ultra-classicism of that period was designed to prepare a Christian ministry for the largest usefulness in the early colonial period.

This ultra-classicism of Harvard's early days remains in the minds of many laymen, ministers, and theological educators, as the ideal preparation for the religious leader of today. It is my purpose to show that there are certain very definite and strong trends current in theological education of recent years that are poles apart from the traditional concept. The advances in general educational theory, the spirit of modern scholarship, and the varied demands of the twentieth century have combined to challenge the theological seminary to a new type of education.

### I. THE THEOLOGICAL UNIVERSITY IDEA.

Some type of theological university will educate

(Continued on page 5)

J. P. Boone of Tuscaloosa, Ala., has been called to El Dorado, Ark.

Snow in Mississippi in May! Well, that's what a reporter from Pontotoc said.

According to the proposed plan of redistricting Mississippi would lose two congressmen.

It is reported that E. E. Lee, one of the Southern Baptist B. Y. P. U. field men, is seriously ill.

Dr. R. Q. Leavell will preach the sermon at the graduating exercise of the Baptist Hospital Nurses in Memphis May 13.

We hope to publish in full next week the program of the Evangelistic Conference to be held at Clinton June 3-5. Get ready to come.

There were 471 converts added in one mission field of the Northern Baptists in Africa, Banza Manteke, in the past year and many more are asking admission.

Pastor A. Mack Rogers has resigned the care of Pulaski Heights Church, Little Rock. A letter from a good friend suggests that some Mississippi church would do well to get him.

The Church is the institution by which individual Christians express their relationship to Christ, and to one another, and through which they render service to the world.

The people of Magee are speaking joyfully of their prayer meeting. Between eighty and ninety were present at the last service. The members and interest continue to grow. We should be glad to publish every week the number at prayer meeting in fifty churches. How is it at yours? And is it helping the people to grow in grace and fruitfulness?

The Baptist of Chicago speaking of a departed brother says, "We commend him to the finest circle of fellowship in the unseen world". We doubt if this commendation reaches its destination. And that reminds us of a story about a colored sister who was praising her pastor for being familiar with the "dead languages". An interested listener replied, "Umph humph! He sho can talk wid de sperets."

Sunday the Editor went to New Hebron to preach the commencement sermon for the High School. Prof. McAlpin has been here two years in charge of the school, and during this time one of the most complete and beautiful school buildings in the country has been erected. The large auditorium was filled for the night service; the choir rendering appropriate and beautiful music. The graduating class consisted of fifteen fine young people, three young men and twelve young women, many of whom are planning to continue their work in college. We met some of the other teachers, among them Miss Miller, of Hazelhurst, and Prof. Franklin, who has charge of the Smith-Hughes work. We had the pleasure also of preaching at the Baptist Church in the morning for Pastor B. E. Phillips, who has been so long in this field as to be one of the necessities of life. His daughter was among those graduating. We are sorry not to have here the full list of them.

## FINANCIAL STATEMENT

Distrble rects to participat'g int's	\$241,761.44
Designated gifts to participat'g ints	104,966.85

Total rec'd by Bap. Board Office	346,728.29
For same period of previous year:	
Distrble rects to participat'g ints	\$291,615.83
Designated gifts to participat'g ints	15,912.25

Total rec'd by Bap. Board Office	307,528.08
Nov. 1, 1928 to May 1, 1929:	
Distrble recpts to participat'g ints	\$124,620.49
Designated gifts to participat'g ints	63,599.89

Total rec'd by Bap. Board Office	188,220.38
For same period of previous year:	
Distrble recpts to participat'g ints	\$161,604.34
Designated gifts to participat'g ints	6,235.08

Total rec'd by Bap. Board Office	167,839.42
January 1, 1929 to May 1, 1929:	
Distrble recpts to participat'g ints	\$ 96,324.28
Designated gifts to participat'g ints	18,127.61

Total rec'd by Bap. Board Office	114,451.89
For same period of previous year:	
Distrble recpts to participat'g ints	\$121,861.15
Designated gifts to participat'g ints	4,213.20

Total rec'd by Bap. Board Office	126,074.35
April 1, 1929 to May 1, 1929:	
Distrble recpts to participat'g ints	\$ 49,063.87
Designated gifts to participat'g ints	6,178.54

Total rec'd by Bap. Board Office	55,242.41
For same period of previous year:	
Distrble recpts to participat'g ints	\$ 53,479.77
Designated gifts to participat'g ints	2,720.71

Total rec'd by Bap. Board Office	56,200.48
The books closed two days earlier this year than last year.	

It is interesting to note that Southwide interests received during the past twelve months \$169,402.69.

State objects received during the same period  
—R. B. Gunter,  
Corresponding Secretary.

Editor J. D. Freeman thinks a church is doing wrong when it spends more than \$12,000 to build a pastor's home. There are churches that spend \$10,000 annually on local expenses and don't have one per cent increase by baptism.

This week most of the folks about Baptist Headquarters in Jackson are attending the Convention in Memphis. Next week we hope to have a full report of the meeting by Brother Walton E. Lee. And the editor may have a few words about the Convention. The Mississippi delegation is full and running over.

The inwardness of the Mexican insurrection is explained at least in part by the arrest of some of the fugitive rebels who tried to get through the United States to Spain with \$750,000 apparently plundered from the banks and business men in the rebel territory of northern Mexico. Patriotism is a word to conjure with, and a profitable profession for the demagogue.



### SHALL WE TINKER WITH OUR DENOMINATIONAL MACHINERY?

J. W. Lee, Batesville, Miss.

Dr. L. R. Scarborough exhorts Southern Baptists as follows:

"I suggest that we quit tinkering with our denominational machinery.

"While a mechanic is working on your engine you cannot run your car.

"Many supposed experts have stopped the Baptist engines long enough by tinkering with the machinery.

"Let us turn on the gas and go on down the road."

Every automobile manufacturer in the land will smile at the above.

There is not a car on the market today that has not been tinkered with by its maker. The salesmen delight to point out the changes that are constantly being made. Any make of cars will become obsolete unless the manufacturer makes needed changes from time to time.

The users of cars will also smile at Dr. Scarborough's advice to his brethren.

Where is the car owner who has not had the engine of his car tinkered with?

Not long since my car came slowly to a standstill a mile from home. The engine was running nicely but the car would not go. Nothing I could do would make it look up and move forward. A friend came along and pushed me to town. A good mechanic lifted the hood and tinkered a while with the machinery. When through he shut down the hood, looked up with a smile and said: "Step on the gas and let her go".

I stepped on the gas, and off she went, and she has been going good ever since, all because a good mechanic tinkered with it.

Southern Baptists created all the machinery of their cooperative work and if any part of it is not functioning properly, they should be as wise as the car builder, viz: tinker with it until it does function properly.

Dr. Scarborough's car illustration is a fine one to be used by those who favor some changes in our denominational machinery.

### "AN AMAZING RECORD OF HUMAN EXERTION"

Ernest O. Sellers

One can scarcely believe his eyes as he reads the description of the moral and social conditions in England during the first half of the eighteenth century. The reaction from Puritanism was terrific.

One writer in describing the observance of the Sabbath day, says, "There is more of lewdness, more drunkenness, more quarrelling and murders, more sins contrived and committed on this day than on all others put together." Sin had grown hard and was even defended. Cock-fighting, bull-baiting and bear-baiting, gambling, uncleanness and drunkenness prevailed. Obscene, wanton and profane books were brazenly published and distributed. A French observer said, "Everyone laughs if one talks of religion."

It was into a world like this John Wesley was born at Epworth Rectory, June 17, 1703. He was the fifteenth son of Susannah Wesley and it is recorded of his mother that her children "early learned to fear the rod and to cry softly." Born into this remarkable home it seems strange that in his several courtships and his final marriage with its separation he should have been so conspicuously unsuccessful.

John Wesley received a remarkably thorough education and took full advantage of his opportunities. While in Oxford he formed a club, by some called the "Holy Club", which read Greek and other classics, fasted Wednesdays and Fridays, observed the Lord's Supper each week and spent much time discussing and philosophizing upon life. It is said that while in the University he arose at four o'clock each morning and lived

upon twenty-eight pounds (about \$140.00) each year giving away all the rest of his income. He followed a strict schedule of hours in his daily studies and conduct.

For all of this rigidity of life we are told that Wesley was fond of jokes, liked dancing with his sisters and was athletically inclined, excelling especially in tennis.

In 1735 he and his brother Charles, the latter as private secretary to Governor Oglethorpe, came to Savannah, Georgia, expecting to do missionary work among the Indians, but instead he devoted his labors to the colonists.

At this period of his life Wesley was a stiff high churchman. He baptized children by triune immersion and refused the communion to a good German because the latter had been baptized by a clergyman who had not been episcopally ordained. Yet Wesley broke the rules of his church by using and publishing his first collection of Psalms and hymns, a book published in Charleston, South Carolina, in 1737.

While in Savannah, Wesley formed a society which met for holy conversation and began and ended their sessions with singing and prayer. He called this society the "second rise of Methodism", the first being the Holy Club of Oxford, which, among other opprobrious titles had been termed "Methodists."

Wesley's labors in Savannah ended unpleasantly and in 1738 he returned to England. There, in a small room in Aldersgate, occurred an event that Lecky, the English historian, says, "forms an epoch in English history." Wesley termed it his conversion, a time when "his heart burned within him", when he accepted his salvation as a gift from God solely in response to an act of faith on his part. Up until then, salvation with him had been conditioned upon his churchly connections and conventions and the result of, or conditioned upon his conduct.

Soon Wesley's evangelistic zeal sent him far and wide proclaiming his new experience and he began his most prodigious labors which are recorded in his "Journal" and which that same historian calls the "most amazing record of human exertion ever penned."

Before the days of railroads, on foot and on horseback, John Wesley traveled more than 5000 miles each year, preached an average of fifteen sermons each week, fought or fled from mobs (he usually stood up to and conquered them) and during it all was also writing, organizing and supervising his followers. He seems to have had a peculiar genius for organization.

Wesley's wit is famous and his ability to meet any situation, to seize and use any suggestion was almost uncanny.

Very soon there began to appear in connection with his meetings "manifestations" of the spirit, physically emotional demonstrations. He said of his preaching at Newgate, "one after another sank to the earth; they dropped on every side as thunder struck". We read of similar experiences connected with early Quakerism and also with the preaching of others not associated with Wesley. He seems to have recognized those who were shamming and making believe but the result of it was that great prejudice and opposition were aroused against him.

We do not understand that Wesley encouraged or even looked with sympathy upon these exhibitions many of which were, nevertheless, quite remarkable. Charles G. Finney, America's celebrated preacher and evangelist of a later generation, encountered something somewhat similar in his experience of preaching. One result, however, was that for more than one hundred years the followers of John Wesley in every land were distinguished as having and promoting in their gatherings pronounced emotional demonstrations. To be a "shouting Methodist" had become a proverb.

About this time Wesley broke with the Moravians with whom he had had the closest contacts, on shipboard, in England, and also in Germany.

The break was over church practices and teachings. He also separated from Whitfield over the question of predestination and the final perseverance of the saints. While this controversy is not yet settled it is not without significance that the Methodist and Presbyterian bodies of the North are holding conferences over the question of consolidation.

It was during the heat of this controversy that Augustus Toplady wrote a bitterly worded tract assailing Wesley's position and closed it with the words which we now sing as probably the most popular hymn in the English tongue, "Rock of Ages". Strangely enough the next most popular English hymn is that of John's brother, Charles, "Jesus, Lover of My Soul".

All sorts of absurd charges and lies were broadcast about Wesley at this time. He was mobbed, stoned, accused of being a criminal and a jail bird, of treason and immorality. However, the tide finally turned and his last days were spent in much honor and respect. Immense crowds gathered to hear him, public holidays were proclaimed for some of his visits and his labors were highly appreciated.

John Wesley died at the advanced age of 88, working, writing and laboring almost to the very end. There is a memorial to him in England's greatest shrine, Westminster Abbey. In Liverpool Cathedral he is honored along with St. Francis of Assisi, Wycliff and Savonarola. One recent writer has exalted Wesley as the "Best representative of the seven ages of man on earth" the others being Socrates, Aristotle, Jesus, Augustine, Erasmus and Cromwell. Many of us, perhaps most of us, might not agree with this estimate still it indicates the influence of his life and work upon some men generations following his death.

The life and work of John Wesley may be summarized under three heads; (1) His literary documents. There are listed as his Journal, Appeals, Letters, Rules for his societies, Hymnology, Sermons and Philosophy, this last including his Metaphysical discussions. (2) His emphasis upon Christian Experience. Included in this is his celebrated teaching upon the "witness of the Spirit", and (3) His work as a church organizer. This grew out of his evangelistic efforts and the opposition of the Established church to his methods of work. As already mentioned he seems to have had a genius for organization. His class-meetings, love feasts, watch night services, covenant services, lay leaders, stewards and lay-preachers are all well known today.

The Wesleyans of Great Britain and the Methodists of America and the rest of the world are a mighty host though quite different from the simple and humble societies John Wesley established no matter how logically and naturally present day Methodism may have developed therefrom.

In education, church property, eleemosynary institutions, missionary zeal and a membership that reaches all races and ranks of society, the followers of John Wesley are to-day one of the most prominent and influential divisions of Protestantism. One historian claims that had it not been for the evangelism of John Wesley England would have had to endure an upheaval similar to the French Revolution. Certainly this world would be tragically poorer had John Wesley not lived and labored.

—The Baptist Bible Institute,  
New Orleans, Louisiana.

Just after closing his great meeting at Columbus First Church, of which account is given on another page, Dr. J. D. Franks began a meeting with Pastor W. C. McNeely at Stearns, Ky.

Cleveland: We are to have Dr. B. H. Lovelace of Clinton and Bro. Joe Canzoneri of Jackson with us for our annual meeting, beginning on May 12th. We crave an interest in the prayers of our brethren for an outpouring of the Spirit on our community.—I. D. Eavenson.



## Housetop and Inner Chamber

Rev. John Buchanan assisted Pastor McGill in a meeting at Leland, closing May 1.

A handsome new pipe organ is being installed by the First Church, Laurel.

Brother H. R. Holcomb preached to his former parishoners at Mansfield, La. last Sunday.

Brother Hugh E. Ray of Corinth recently made a visit to Cuba to look over the work of the Home Board there.

Bishop McConnell succeeds Dr. S. Parks Cadman as president of the Federal Council of Churches.

Crozer Seminary is raising \$50,000 as a memorial to Dr. E. B. Pollard, one of their professors recently deceased.

Dr. Henry Alford Porter of Charlottesville, Va. helped in a meeting at First Church, Greenwood, Dr. E. J. Caswell pastor.

Robert Maynard Hutchins, aged 30, is said to be the new president of Chicago University. He has been dean of Yale Law School.

It is announced that Dr. B. G. Lowrey will make his home in Washington City, being connected with the Federal Service Organization.

President Liu of Shanghai College will attend the Southern Baptist Convention in Memphis and other denominational gatherings during his visit to America.

At Columbus First Church 112 new members have been received as a result of the meeting in which the preaching was by Dr. M. E. Dodd of Shreveport.

Rev. L. J. Bristow, Superintendent of the Baptist Hospital in New Orleans, was recently elected president of the Louisiana Hospital Association.

It is said that the President of the Turkish Republic has issued a decree abolishing the Moslem sabbath (Friday) and adopting the European Sunday.

The Canadian Baptist says good Canadians will not waste much sympathy on the crew of the rum-running vessel "I'm Alone", which was sunk by a coast guard ship.

Dr. H. W. Provence writes that in his article in the April Teacher when he spoke against making baptism a condition of fellowship he did not have reference to church membership.

The International Council of Religious Education now owns the copyright for the American Revised Version of the Bible, and a committee has been appointed to consider revision.

Brother B. E. Massey has entered on his work as pastor of Laksvew Church in New Orleans. He did a great work in Algiers, La. and has a fine opportunity in this fast growing field at Lakeview.

Evangelist Bryan Simmons has two weeks between the first Sunday in June and the State Convention. Churches desiring a preacher for that time will do well to write him at Jackson, Mississippi, Box 520.

There was much bad weather and an epidemic of influenza in Mississippi through the months of January and February. These things greatly hindered our mission collections, and explain our falling short of the goal of the first four months. Let nothing prevent our making up that which is lacking from now till Aug. 31.

It is now said the Governor will call a special session of the Legislature to consider the one question of Highways. We hope this matter can be freed from factionalism and a good program of road construction can be agreed upon.

Have just closed my third consecutive meeting with the Oran Mo. church which have netted the church about 140 additions—The church was good enough to ask me back, unanimously, for their 1930 meeting.

—Evangelist W. F. Frazier, Springfield, Missouri.

The Seventieth Annual Commencement of the Louisville Seminary sends out a class of fourteen with the Ph.D. degree; thirty-three with Th.M.; thirteen with Th.G. The baccalaureate sermon was by J. C. Turner, Missionary Address by T. L. Holcomb, Alumni Address by E. S. Reaves. Brother Irving E. Rouse of Mississippi is among those receiving the Doctor's degree.

Eleventh Annual Commencement of the Baptist Bible Institute will be held May 7. There are five members of the graduating class taking the degree of Doctor of Theology; seven Master of Theology; five Bachelor of Theology; two Bachelor of Christian Training; two Master of Religious Education; one Bachelor of Religious Education; besides a number who receive diplomas and certificates without receiving degrees.

Negroes in Jackson and vicinity had a mass meeting last week in a church in Jackson and passed resolutions commending the jury and others for the acquittal of the negroes charged with selling federal patronage. The jury is spoken of as "white democratic jurors". The newspapers are generally commended for their fairness. They say they are convinced "that the Southern white man is the real friend of the negro". They urge the negroes to stay in the South, according to the advice of Booker T. Washington.

The Baptist quotes the following from a writer in The Presbyterian Advance:

"Baptism is more and more coming to be regarded as a formal and solemn confession of faith in Christ. There was a time when baptism was regarded as carrying with it a saving grace. Baptismal regeneration was implicitly if not formally in the older confession of faith. More and more, however, Christian faith revolts at the thought of salvation being ministered by men's hands, or that spiritual renewal could be made dependent upon a physical act."

We are re-publishing this week the article of Brother J. W. Lee's which by mistake got mixed up with the copy for the W. M. U. department last week. We apologize to them both. Also we re-publish, with apology to its author, the part of the article which appeared last week from one of our London correspondents. And the bad thing about it is that we can't lay the blame on somebody else. The reason for re-publishing this week what appeared last week is that the article was incomplete.

Dr. Pitt, in the Religious Herald, says that if a Baptist man votes for a candidate for office who happens to be a Baptist, somebody raises the cry of "clannishness", but you never hear it when people of other faiths vote for one of their number. And that reminds us that a few years ago in Mississippi a state official who was a Baptist had it said to him by a member of the Episcopal Church that of course all the Baptists would vote for him. He replied that he was not expecting it, nor appealing for votes on that ground. "But", he asked, "how many Episcopalians do you know of in Mississippi who did not vote for LeRoy Percy when he ran for the Senate?" And the

answer was, "None". There is no "Baptist vote" in Mississippi, nor anywhere else, and is not apt to be any.

Dr. Webb Brame of Yazoo City says he was never more encouraged to live and labor than now, and there's a reason. In two weeks the church plans to get into "one of the most beautiful and comfortable auditoriums in the land, having put in new hardwood floors, new walls, new furniture and fixtures. Some are awaiting baptism in the new baptistry. In June the pastor will hold his own meeting by vote of the church, having a singer to assist. The Sunday School has reached the standard under the administration of Superintendent R. L. Bedwell, who with the pastor and the pastor's wife have taught classes and given 26 diplomas. The pastor has also taught B. Y. P. U. training classes, giving about fifty seals. Beside this Dr. Brame has conducted a fifteen hour course for instructors in Red Cross First Aid work. He has been six and a half years in Yazoo City.

I have just received a copy of Dr. Hamilton's new book, "Wisdom in Soul Winning". It is truly one of the most inspiring books on soul winning that I have ever read. Every pastor and Christian worker ought to have a copy of it and read it OFTEN.

Out of his rich experiences, as one of the most successful evangelists in the South, Dr. Hamilton gives an abundance of helpful and soul-stirring illustrations. One can not read through its pages without feeling the Divine urge to go out after the lost in a greater and more determined fashion. Pastors ought to teach this book in their prayer services, or in special soul-winning classes in preparation for their evangelistic meetings this summer. It will bear fruit, and enrich the life of every man who reads it.

Wishing for this book a wide circle of readers, which will deepen our spiritual passion, and greatly extend the Kingdom of God.

—W. C. Black.

During the World War it was predicted that since the Vatican had thrown its fortunes in with the Central Powers the Church would consequently suffer severely in their defeat. It was stated freely at the time that the "Caporetto Disaster", wherein and whereby Italy in the autumn of 1917 was nearly crushed and eliminated by the armies of Austro-Hungary, was largely due to the intrigues and disloyalty of the agents of the Vatican.

Notwithstanding the fact that the Roman Church "picked the wrong horse" she seems to have won her bet just the same. By means of her uncanny machinations, the Vatican has managed to make use of the very defeats and woes of Europe for her own ends. Rome has always known how to fish in muddy waters.

The recovery of the temporal power of the pope is only one phase of the revival of Romanism. The election of Governor Smith to the presidency of the United States was only a part of a world plan that was evident to those who had knowledge of things European. Any mention of this self-evident fact in recent months in America was put down to "bigotry". It seems that the only way for America to learn the full meaning of Romanism is to have her fingers burned even unto maiming, just as Europe has learned during the centuries. For, Rome changes only in method; never in principle. Only those who are informed concerning Church history and modern and present-day history will doubt the truth of the above statements. If Rome were a purely religious organization no one would fear her. It is her political aims and ambitions that give rise to grave fears for the future of Europe and America and the world.

Whatever else you may fail to remember, don't forget that the Latins and Roman Catholics have "come back" again!

—Everett Gill.

Barcelona, Spain.



## Editorials

### RESOLUTIONS AND A SUGGESTION

The brethren are very full of resolutions these days. Indeed the atmosphere is almost as full of them in anticipation of the Southern Baptist Convention as the air is full of hailstones just before a cyclone. The only thing possible, as it seems to us, is that in the very beginning of the Convention (for they will come almost as soon as the gravel falls) a special committee on this character of resolutions shall be appointed. This special committee should be in addition to the usual committee of resolutions and selected carefully and without partiality to any proposed plan, having one member from each state in the convention territory. Let them get busy and stay on the job early and late until they are ready to report. It will help to fix the time for them to report within twenty-four hours of their appointment.

And now here is the suggestion. No, we are not planning to offer it at the Convention, and not expecting anybody else to offer it. and if it were offered we know perfectly well that it would not be adopted, not now. But we do believe that something like this is coming in the not distant future. The suggestion is this, that not only the individual states do their own Home Mission work, but also their own Foreign Mission work. Now don't gasp, and don't smile incredulously. We had just as well take this matter seriously.

And here are some of our reasons. Many of our people think the time has already come when the individual states should assume responsibility for practically all the work now being done by the Home Board. We see very serious difficulties in the way of doing this, but we believe that with time they can be worked out satisfactorily. The greatest difficulty is sentimental, the fact that we have always done it this way.

Now the same reasons for turning over the work of Home Missions to the State Conventions will apply to the work being done by the Foreign Mission Board. Look at them closely. Some people say the Home Board ought to be abolished because Carnes stole the money. While this is the poorest reason given, it probably has had more to do in this discussion than all the others put together. Even so the Foreign Mission Board had considerable money stolen. And there was just as much guilt in one case, so far as the boards are concerned, as in the other. One who examined the methods by which the foreign board's money was stolen said that a ten year old boy ought to have been able to discover the fraud which escaped the auditors.

Again, most of the states, individually, are better able to carry on the work of foreign missions today than the whole Southern Baptist Convention was when it was organized and for forty years afterward. They are plenty able to do it. As for economy in administration, there would evidently be a saving in money. We already have the state boards with complete organization, and no appreciable expense would be involved in their doing their own foreign mission work. And the expense of the Foreign Board would be saved.

If the states did their own foreign mission work the whole thing would be brought much nearer the people and they would have more intimate knowledge of it and be greatly more interested in it. There is plenty of brains in a state convention to manage all this. The only reason for organizing an association or a convention is that the churches may be able to do cooperatively what they are not able to do separately. The organization should be no bigger, nor cover more territory than is absolutely necessary to do the work.

A small body can function better and more economically than a big body.

The New Testament principle necessitates bringing the work as near to the local church as possible. In this way the individual members may be more easily and effectively enlisted. The bigger the convention, the more difficult for a church to make itself felt in it.

One difficulty, if not the greatest difficulty, in making the work of the Southern Baptist Convention effective, is the size of the Convention. It is so big that it is in its own way. It takes too long to turn around. There are too many folks to be consulted and to be satisfied. It is too clumsy and cumbersome to do the work properly. Every year people rise up to say that it is not a deliberative body, but a great mass meeting. It is unwieldy and the people who go to it cannot be heard for lack of time and nobody is willing to take more time and stay long enough to do the work. The states do the work better.

One other thing, it is difficult with the present arrangement for the Foreign Mission Board to be truly representative of all parts of the Southern Baptist Convention. As it is now constituted it is not truly representative. Changes could be made that would help it to be representative, and ought to be made. As it is the local members of the board determine most of the policies and carry on the business. We are saying here out loud what many have been saying on the side.

It is well known that there are shades of difference among Southern Baptists. We do not all see things exactly alike. Some of these differences are regarded by many as important. The Foreign Mission Board in Richmond has appointed some missionaries and adopted some policies which a board in Mississippi would not have done, or a board in any one of several other states. A state Board of Missions functioning in foreign work could and would suit and please its own local constituency better and so draw more cordial support.

### SMITING THE ROCK

Doesn't Moses remind you of many present day preachers? Moses was a mighty good man; indeed his equal is hard to find in all the annals of the past. And with some distinguished exceptions preachers are mighty good men. They have both in their mission and character much in common with Moses. They have to be at their best all the time, for leaders have to be examples, at least in things religious.

If they develop a weakness, or allow it even to show up occasionally, well it need not be surprising, for they are human. And it is about a weakness of Moses that is very apt to show up in preachers that we are here speaking. About the only time Moses ever fell below a hundred percent was when he smote the rock, smote it when God told him to speak to it, and the water would come out.

Now that looked like a mighty little thing to have such consequences, even to keep Moses from ever entering the promised land with the children of Israel. But that is what did it. And there is a reason. There was something behind that lick he gave the rock which meant more than shows upon the surface. And it was the thing behind it that was significant.

Moses is said in the Bible to have been the meekest man among all the saints. That is he sought less for himself, sacrificed himself the most. Was not self-assertive, made no claims to superiority and claimed nothing for himself as a result of what he had done. He preferred others and was willing for his own name to be blotted out, only if Israel might be spared and brought into the land of promise.

Don't imagine that he was all this by nature, that he was just born that way. No, he was a strong wilful man, like other folks and more so. But by the grace of God he made himself the servant of others and willed to live that sort of

life. He kept himself in hand and doubtless had often like Paul to buffet his body and keep it under. He constantly exercised constraint to keep himself in hand. How like a preacher has to do.

But one time he let fly. He just allowed the old man to come into the mastery. While he was guarding the front door, sin came in the back door. The very success he had had must have made him a little careless, and the first thing he knew, the old original evil self got the upper hand. His success had made him a bit self-conscious. The deference of others, even their obsequiousness had puffed him up a bit. Even a preacher will get spoiled. And the very success he has, the high esteem in which he is held, the deference others show him will, if he is not careful, puff him up a bit, and there will be seen a little strut in his walk, a little pomposity in his manner, a slight suspicion of superiority or condescension in his tone. He is so accustomed to being looked up to. His opinion is asked so often, and he is shown such high regard. It is hard for him to be always just one of the people.

But it is dangerous when it goes to his head. It will make him a bit dizzy. And he may have an air of authority rather than of meekness. And he will say, "Shall I bring water out of the rock?" Be careful, brother, it is God that brings the water, not you and me. There is a world of difference there.

And it showed up in Moses' action as well as in his attitude and in his words. He struck the rock instead of speaking to it. There is a great difference here. To strike it looks like Moses is bringing the water. To speak to it gives God the glory. Violence and force are not the preachers' weapons; nothing but the word of God. Not by some trick; not by personal prowess; not by trying to force an issue through. God's method is to speak to the rock. The word of the Lord and the breath of his Spirit are our weapons. The weapons of our warfare are not carnal but spiritual to the pulling down of the strongholds of sin, yes and opening up the fountains of life and refreshing for fainting souls.

God overrules many of the mistakes of his agents, that his people may not suffer, but the agent himself will be the sufferer in the after days or years.

Dr. Routh in his articles on Dr. J. B. Gambrell running in The Messenger says that when the Democrats of Georgia refused to put prohibition in their platform that Dr. Gambrell was proposed as a candidate for governor by the Populists, and was only prevented from running by the fact that he had not been long enough in the state to be governor according to the Georgia law. But he made a red hot campaign for prohibition as he always did whenever the issue was up.

Recently I have led the singing and helped in three revival meetings in Starkville, Flora, and Greenville. The respective pastors are Dr. J. D. Ray, Rev. W. C. Howard and Dr. C. S. Henderson. The following are the respective men who did the preaching: Dr. W. H. Knight of Southwestern Seminary, Dr. S. G. Posey of New Orleans, and Dr. N. W. Cox of Meridian.

These meetings were fraught with great spiritual power and accomplished satisfactory results. They were God-honoring, Christ-exalting and soul-saving. The reasons for these good results were these: God's people prayed and both the preachers and the singers emphasized the Message rather than the Method.

At the present I am with Bro. J. R. Kyzar, Grandview Church, Nashville, Tenn. The pastor is doing the preaching. The meeting is starting off well. There were four additions the first day. Bro. Kyzar is a Mississippian and a fine preacher. He too emphasizes the Message. We covet the prayers of our Mississippi brethren.

Yours for the Glory of Christ,

—Joe Canzoneri.



# LOUISVILLE SEMINARY HAS ONE OF ITS BEST YEARS

By Chas. F. Leek

One of the most successful sessions of the Southern Baptist Theological Seminary came to a close April 30 with finals in the commencement exercises. This estimate of the 1928-29 session of the Louisville institution has been made by those who know the Seminary. With the exception of the irreparable loss of Dr. E. Y. Mullins not a shadow has fallen across this page of the schools history.

The enrollment was the second largest since the founding of the seminary in 1859, a wonderful spirit of cooperation in the student body and the faculty expressed itself in fine Christian teamwork, an aggressive and optimistic attitude has been assumed toward the future, ninety-eight young ministers were graduated, the Seminary's debt was reduced \$158,000, the new gymnasium was received as a gift from the Hon. Joshua Levering of Baltimore, and Dr. John R. Sampey, who has been acting-president since the death of Dr. Mullins, has discharged the responsibilities of the president's office with dignity, vision, efficiency, warmth and graciousness in a way to command the respect, admiration, praise and cooperation of his colleagues and others.

The commencement program consisted of the baccalaureate sermon by Dr. J. Clyde Turner of Greensboro, N. C. who spoke on "The Church of God", Acts 20:28-30; the missionary address by Dr. T. L. Holcomb of Dallas Texas whose subject was "We Are Laborers Together With God", 1 Cor. 3:9; the alumni and a special address by Dr. E. S. Reaves of Union, S. C. who spoke on "The Ministerial Office"; and a special address by Dr. Herman C. E. Liu, president of Shanghai (China) College whose address was on "The Outlook of Christian Work in China". In addition to these addresses Dr. John R. Sampey, acting president, addressed the graduating class, using John Bunyan's conception of a minister as his central thought. He also, on behalf of the faculty and trustees conferred the degrees.

Three members of the Th. M. class delivered brief addresses on the final night. Rev. S. L. Blanton of North Carolina spoke on "The Church and the Denominational College"; Rev. H. K. Masteller of Ohio spoke on "The Child in the Midst"; and Rev. Alfred Schwab of Louisiana spoke on "A Vision of God".

A large oil painting of Dr. Mullins, the gift of Mrs. Mullins, was publicly received and hung on the front wall of the assembly hall beside the portraits of Drs. James P. Boyce, John A. Broadus, and William H. Whitsitt, the three other former presidents of the Seminary.

Thirty-four states, the district of Columbia and twelve foreign countries were represented in the student body of 435 preachers. The Seminary's enrollment of preachers for another year was the largest of its kind in the world. There were 159 colleges, universities and seminaries represented. Thirty were enrolled from Mississippi and twenty eight from Mississippi College.

The assembly room of the Seminary, where all public functions are held, was over crowded once more, demonstrating again the imperative need of an adequate chapel building.

Twenty-one received during the year, the Ph.D. degree, thirty-three the Th.M. degree, twenty-seven the Th.B. degree and sixteen the Th.O. degree.

(Continued from page 1)

the religious leaders of tomorrow. Our churches are demanding a varied and somewhat specialized ministry. The larger churches will have from one to several full-time paid workers. There will be, in addition to the pastor, the educational director, the musical director, the financial secretary, the church secretary, and others. In many churches one person will have to function in all of these capacities. But in any case special training, designed to prepare for the tasks in-

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

### Mother's Day For The Orphanage

The Mississippi Baptist State Convention in its annual session last November recommended that Mother's Day, May 12th, be the day upon which all Baptist Sunday Schools throughout the State would make contributions to the Baptist Orphanage. This was recommended by the Convention without a dissenting vote. The amount contributed on that day will be for running expenses of the Orphanage and will be in addition to the regular percentage which the Orphanage receives from the Cooperative Program.

The Orphanage Superintendent has already communicated with the Sunday Schools and Churches and other auxiliary organizations. If

involved, is desirable if not demanded. These workers and the pastor must be trained in the same institution if each is to understand and appreciate the problems of the other. The theological university idea has come to supply this imperative need.

### II. THE ELECTIVE SYSTEM

Some form of the elective system is accepted by every college and university of recognized standing in America today. It will be the foundation of the theological education of tomorrow. The mind is not an instrument to be sharpened by the traditionally difficult theological subjects as the disciplinarians or faculty psychologists conceived it, but is to be developed by an orientation into the fields of religious thought in which the student by inclination, preparation, adaptation, and call finds himself. The traditional theological curriculum of three-quarters of a century ago is being supplanted by various modifications of the elective system.

### III. SMALL CLASSES

The large theological classes, of one hundred to two hundred students, do not present a distinctly educational atmosphere, but rather that of the sermon or lecture—inspirational and educational only to the teacher. Until there is mental activity on the part of the student the educational process has not begun to function. The large class provides for the passive mind only. The small class demands and provides for the active mind. Every standardizing educational agency in the nation recognizes that to have satisfactory educational results the classes must be limited to from twenty-five to thirty-five students, except in a few cases of graduate lectures where the graduate examination and thesis must show a distinct contribution to a definite field of knowledge.

Our seminaries have been limited in funds and therefore have been limited to a few professors with many students. The training of several types of workers in one institution and the increasing emphasis upon the elective system are aiding in the formation of smaller classes. Where classes are now large, a system of several sections or some form of tutorial system is imperative. The theological institution that copes with the educational demands of tomorrow will have much smaller classes than has generally prevailed in the past. The cost of operation will be increased, but nevertheless the demand is imperative.

### IV. THE ADMISSION REQUIREMENTS.

Admission requirements of theological schools have been greatly strengthened within the past ten years. They will continue to be raised. Each of our Southern states has one or more good denominational colleges with excellent departments of Bible. The immature religious student needs the general training offered by the colleges far more than the highly specialized training of-

offerings are liberal in response to this appeal, the Orphanage can carry on its work with the assistance which comes from the Cooperative Program without having to borrow any funds.

The Orphan child is very near to the hearts of our people. We have an opportunity on May 12th to express our sympathy and interest in a substantial way. Now, since the Convention has made the recommendation and since the Orphan children are worthy of our care and since the Orphanage cannot carry on its work through the year depending solely upon the regular percentage, it is imperative and desirable that every man, woman and child throughout the State shall make a liberal contribution to this worthy cause.

fered by the seminaries. Invariably the departments of Bible are thoroughly prepared to give him the best available education in conservative Biblical scholarship. The seminary should be reserved for those who have already enjoyed college advantages or who have attained some degree of experience in actual religious work. No hard-and-fast line can be drawn, but if the seminaries are to challenge the best minds from our colleges they must offer graduate advantages in every class room. These advantages cannot be provided where immature students dominate, even in part, the attention of the class. The immature student who attends the seminary first usually sees his mistake and endeavors to return to colleges. The raising of admission requirements is a healthful trend in general theological education and indicates a greatly enhanced and enriched curriculum.

### V. GENERAL CULTURE

In the early days of Harvard the minister was the best educated man in the community. His culture was broad and his scholarship unquestioned. The theological student of today should not consider his education complete until he has acquired a general knowledge of philosophy, psychology, science, history, and literature. Major metaphysical postulates are at the bases of theology; the thorough acquaintance with human nature is essential to the religious educator; in order to cope with the theories of modern science a knowledge of the scientific attitude is absolutely essential; no culture is complete without a degree of familiarity with great characters of history and the thought gems of literature.

Theological education must be both specialized and general. By advising, and in some cases requiring, definite pre-seminary courses this general scholarship can be assured.

### VI. MODERN THEOLOGICAL SCHOLARSHIP

The Gospel of our Lord has always challenged the best minds of each age. But a dogmatic interpretation of it will not challenge those of this age. We have nothing to fear in placing the Word of God in a sympathetically rational setting. Its beauty will glow more brightly, its truth will penetrate more deeply, its power will work more effectively, its glorious Saviour will be more transcendent, when theological education fully replaces the garb of dogmatism by the robe of genuine Christian scholarship.

The aforementioned trends in present-day general theological education are inevitable. Our forefathers in the theological field fought and won mighty battles in their day. The day has changed and with it the demands. Are our theological institutions coping with these changing ideals in a satisfactory manner? The products of these institutions will be the interpreters of Christ to the next generation. May they be prepared to serve Him as worthy ambassadors.



## AN ADVENTURE IN BOYDOM

By P. I. Lipsey, Jr.

London, England.—A triumph of literary pioneering in the science of boyhood is being celebrated here this year in the jubilee anniversary of "The Boys' Own Paper", founded by a Baptist preacher.

"It is written for boys, and not for their grandmothers", the Rev. G. A. Hutchison announced in launching fifty years ago the little magazine which "breathes ideals".

Packed with clean, wholesome stories of adventure and practical articles and sketches on "how to do" things, the "B. O. P." wrought a revolution in journalism for youth and blazed a trail which has been followed by a score of imitators.

The new venture leaped into popularity at once and soon had a circulation of a quarter million. After half a century of success it is secure in the affection and esteem of countless boys of all ages in every part of the English-speaking world.

The long list of contributors to "The Boys' Own World" is bright with the names of men who have won immortal fame in he-boy literature.

Readers of the paper include persons of eminence in every walk of life, one of whom now sits on an imperial throne while others direct the destinies of a mighty people.

A. Conan Doyle (now Sir Arthur), before he created "Sherlock Holmes", was writing Christmas stories for the "B. O. P."

Julius Verne's classic and prophetic dramas of the sea were reproduced in the paper's early numbers.

G. A. Henty's historical stories of adventure, R. M. Ballantyne's pirate and frontier tales, W. H. G. Kingston's marine thrillers—all these treasures of boyhood were to be found in the early pages of "The Boys' Own Paper".

"Whatever boys do—that is the mixture of our little book" was the motto of this publication which it continues to maintain with increasing prosperity and influence.

"I remember the delight with which I bought the weekly numbers", is the tribute of Sir William Joynson-Hicks, the Home Secretary of the British government, "and how I set to work to build rabbit hutches and chicken pens—and made myself a great nuisance to my parents by keeping every kind of pet!"

Literature for boys was both feeble and scarce when the "B. O. P." was introduced into the chaotic field of journalism for youth. Mr. Hutchison, one of his "old boys" says, believed that boys would like something better than the "penny-dreadfuls" and the unreadable sheets which were issued by persons whose piety exceeded their knowledge of the boy's needs and nature.

"Clean, bright stories of adventure, records of noble deeds bravely done, biography, nature study, scientific odds and ends, how to make things, sport, exercise, folklore, filled its pages," says a friend.

The first number of the "B. O. P." exhibited the policy which built its unique popularity and influence. Captain Matthew Webb, the first to conquer the turbulent strip of water between England and the continent, told "How I Swam the Channel". "From Powder Monkey to Admiral", bore the name of Kingston. Other articles were: "My First Football Match," and "My Boat and How I Made It."

The paper was artistically and profusely illustrated from the beginning.

Stanley Baldwin, British prime minister, in praising the publication at its jubilee luncheon, said that the "B. O. P." had succeeded in avoiding the Scylla of vulgar sensationalism and the Charybdis of dullness.

"It has not turned the boy into a prig or a prude," the prime minister said. "It has given him intellectual interests without turning him into an intellectual. Perhaps best of all, it keeps up today, as it did at its inception, that spirit of

adventure which is the most essential part of the normal and healthy boy."

The fourth volume of the magazine was dedicated to two of its readers: Prince Edward (who died in youth) and his younger brother, Prince George, now King of England.

Sea stories proved to be perhaps the most popular type of fiction in the great variety which the "B. O. P." offered its eager readers. Indian stories were for long in great demand; "The Red Man's Revenge" was the title of a successful tale. Stories of far frontiers, hunting, trapping and camping, sports of every kind, and indoor amusements were regular items on the zestful menu.

Stirring narratives of the American "wild west" and cowboys were for many years a great feature, but these are now yielding place to tales of motor-car and airplane adventure.

Mr. Hutchinson, the first editor, died in 1913 after 34 years of directing the paper which had become a standard of literature in its field. In founding the "B. O. P." his purposes were constructively moral and religious but his methods were new. His rule for the paper was: "While always giving its readers what is straightforward, manly, and essentially Christian, it should not obtrude too obviously a surface of religion nor reveal itself as a thinly-disguised tract."

"His religion and his life-work, were of one piece," said a eulogist of this pioneer. "He never spoke or wrote religion in his paper, but it was diffused through all its bright and healthy pages, in its virile wholesomeness, and the high honor it inculcated in friendship, sport and duty."

Real boys were not invented before 1879, the year the "B. O. P." was born, avows one "old boy." In all parts of the world, says another, are youths

and men, fathers and grandfathers who got from the paper the vision out of which has grown the reality of honorable achievement.

Boys indeed, have not been the only readers of the "Boys' Own"; the present editor, G. R. Pocklington, confesses. Thousands of girls, he suspects, have elbowed their brothers as they bent over its inspiring pages. So well was this understood that a maker of girls' clothing for a long time advertised silk dresses in the columns of the "B. O. P."

—P. I. Lipsey, Jr.

The following telegram was received Saturday: "The city of New Orleans through its mayor civic bodies and The Baptist Churches extends the Southern Baptist Convention a most cordial invitation to hold its nineteen thirty session with us (stop) our new three million dollar auditorium has been tendered free and all other requirements have been met.—J. A. Huff, Chairman Convention Committee."

We have just received and anticipate reading with pleasure and profit a book of sermons by Dr. J. R. Graves entitled "Satan Dethroned and Other Sermons". Dr. Graves was one of the greatest preachers, greatest contenders for the faith, and one of the greatest editors the Baptists of America ever had. People sat and listened to him for two hours and more and were sorry when he quit. The volume is prepared by his son-in-law, Dr. O. L. Hailey, who gives an appreciative introduction.

The Baptist Bible Union of North America meets in Buffalo May 14-17.

SOUTHERN BAPTIST GAINS  
and LOSSES, 1928

By E. P. Alldredge, A.M., D.D., Secretary Survey, Statistics and Information Baptist Sunday School Board, Nashville, Tennessee

(Co-operating forces only considered here.)

Items	1927	1928	Gains and Losses
Churches	24,332	24,274	Loss 58
Ordained Ministers	22,026	22,700	Gain 674
Baptisms	197,155	183,020	Loss 14,135
Church Members	3,673,712	3,705,876	Gain 32,164
Sunday Schools	21,556	21,399	Loss 157
S. S. Enrollment	2,780,043	2,797,129	Gain 17,086
B. Y. P. U.'s	20,680	22,850	Gain 1,970
B. Y. P. U. Enrollment	480,190	500,564	Gain 20,374
W. M. U. Organizations	23,508	27,366	Gain 3,858
W. M. U. Contributions	\$ 4,245,859.33	\$ 4,642,957.24	Gain \$ 397,097.91
Church Houses	21,491	21,491	None
Pastors' Homes	3,408	3,526	Gain 118
Total Value Church Property	\$195,005,222.00	\$205,705,949.00	Gain \$10,700,727.00
Gifts to Local Church Purposes	\$ 31,943,584.75	\$ 32,525,121.80	Gain \$ 581,537.05
Gifts to Missions, Edu. and Benev.	\$ 7,843,651.96	\$ 7,402,788.48	Loss \$ 440,863.48
Total Gifts All Purposes	\$ 39,787,236.71	\$ 39,927,910.28	Gain \$ 140,673.57

SOME EXPLANATIONS AND  
INTERPRETATIONS

Some interpretations and explanations seem necessary to a proper understanding of the foregoing summary of the statistics of Southern Baptists, covering the year 1928:

**Churches:** In 1927, we showed a loss of 448 churches as compared with a loss of only 58 churches in 1928; and, perhaps, even this loss would have been wiped out if we could have secured complete reports. The fact is, however, that in 1927 we secured practically complete reports from all our co-operating associations, save 50; whereas in 1928 we were unable to secure any sort of reports from 153 of our district associations, and many of the reports sent in were sadly and seriously incomplete.

**Ordained Ministers:** The number of ordained ministers among Southern Baptists continues to mount up, year by year, the net gain during 1928 being 674. We are using every means known to us to correct our list of ordained ministers, al-

though we are sure that many needed corrections will never come to our attention. It is astonishing how little help and co-operation, in this important task, we are able to secure from the ministers themselves. Our records here show, for example 1,000 of our ministers change their fields of work every month in the year upon the average; whereas fewer than 500 of the 12,000 preachers making these changes can be persuaded to write us a postcard and notify us of the change. Moreover, when one of our preachers dies, no one, as a rule, thinks of letting us know about it; they do not even let their own state Baptist papers know about it. As a result, we are doubtless now carrying the names of 500 or more preachers who have been "with the Lord" for years.

**Baptisms:** In the number of baptisms, our reports show 183,020 for 1928, which is a falling off of 14,135, as compared to the record of 1927. Nevertheless, this is not a bad record.

**Church Members:** The net gain of only 32,164 church members, however, is a poor record considering the fact that we baptized 183,020 new



# Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## Hitched to the Holdbacks

There's many a capable prancing steed,  
Full of endurance, spirit and speed,  
Champing the bit for a chance to lead,  
But he can't when he's hitched to the holdbacks.

Though many an asinine, braying plug,  
Will work at the breeching, but not at the tug;  
No burden worth while did a man ever lug,  
With an ass merely hitched to the holdbacks.

The thing we need now in the office and mill,  
In the store, on the farm and on Capitol Hill,  
Is men—only men—who will pull with a will;  
Not asses, hitched just to the holdbacks.

—H. Ross Ake.

## What Is a Real Steward in The Baptist Ministry?

1. A minister that believes in Stewardship.
2. A minister that has had a touch of that experience which was unanimous among the first Christians. See Acts iv 31 v 11.
3. A minister that actually practices Stewardship to the extent of rendering to God at least one-tenth of his income. If he does not practice it, he is mocking to preach it.
4. A minister that really and earnestly preaches that God is Owner, that men in temporary possession represent God as Stewards, that in the use of earthly wealth the alternative of every soul before God is to be a pauper, to be a Steward, or to be lost.—(Copied)

## Dr. F. B. Meyer Says

It is a trick with little children, in a spasm of generosity, to give to those whom they love some dear possession, and to take it back again; or at least to use it without reference to the ownership they had conferred. And it is thus that too many Christians act towards Christ. They ask him to consider all their possessions as his; but within an hour they are spending them as if they were as much their own as ever. They determine how much to give to collection without once asking Him what He desires.—

## Faith In Man

What is the real basis of our faith in men? Some writer has put it thus:

"Though men doubt other proofs you give,  
They cannot doubt the life you live;  
For true or false may be men's creeds,  
But truth alone dwells in true deeds.  
It's deeds men do, not creeds they say,  
That make men trust in men today;  
And faith in men and brotherhood,  
Makes faith in God and all things good."

—Exchange.

## WHICH ONE QUOTES YOU?

### This?

- "Turn off that alarm clock!"  
"I never was so sleepy."  
"Just one more snooze."  
"I'll be up in five minutes."  
"It won't make any difference if I'm a little late."  
"Think I'll sleep through Sunday School and then go to church."  
"It's 11:00? Ho-hum! Too late for church."  
"Where are the funnies?"  
"I'm very sorry, pastor, but I was unavoidably detained last Sunday."

### Or This?

- "Good Morning."  
"Get up everybody. We've got to be on time today."  
"For what we are about to receive, Lord, make us truly thankful."

"Hello! Glad to see the whole family on time today."

"Our Father, who art in heaven."

"Praise God from whom all blessings flow."

"That was a good sermon, pastor. It will be a help to me all week."

—W. K. Anderson in Christian Advocate.

## What My Presence at Church Did

"It pleased God, and I was happy.  
It helped my pastor in his work.  
It had a good effect on the services.  
It made my friends feel more welcome.  
It caused people to have confidence in me.  
It made my life stronger for another week.  
It caused others to come to the house of God.  
It removed stumbling blocks from the sinner's path.

It made people know that I regarded my spiritual welfare and that of others as a matter of great importance."—(Copied)

## AN OLD TESTAMENT VERSE

By James E. Dean

"In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him." (Isaiah 20:1.)

Instead of "Tartan" we should read "the Tartan", for we have learned in recent times that this was the title of the commander-in-chief of the Assyrian army, the officer next in rank to the king. The footnote in the American Revised Version says substantially this. But the name Sargon is even more interesting. For 2000 years or more this single statement in Isaiah furnished the only known evidence that such a man as Sargon king of Assyria ever lived. Indeed, some scholars thought it was another name of Shalmaneser or Sennacherib. Others said bluntly that Isaiah was either mistaken or was deliberately writing fiction. But a little less than a century ago Isaiah was abundantly vindicated. Botta, a French consul on the Euphrates river, began to make excavations and accidentally hit upon the palace of this very Sargon, at a place some twelve miles north of old Nineveh. It was one of the most gorgeous palaces of ancient times and covered more than twenty-five acres of ground. Some of the foundation stones weighed twenty tons and were laid with mathematical accuracy. Its temple tower was almost 150 feet high. Among the ornaments were twenty-six human-headed bulls weighing forty tons each. This Sargon was one of the greatest of Assyrian kings, and yet all memory of him had perished from the earth except for this one reference in the Old Testament. The Assyrian language in which his inscriptions were written had long been lost, and so the engraved bricks along the Euphrates meant nothing to scholars until Sir Henry Rawlinson gave the world the key to this ancient language, and thus laid bare the secrets of the old civilization of Mesopotamia. Botta did not know what he had found at first; only after the language had been deciphered and some inscriptions read did he know that it was Sargon's palace he had restored to the world. According to his own records Sargon is the one who captured Samaria and carried the ten tribes into captivity. Referring to the campaign above mentioned, he says, "I marched on Ashdod. . . . I besieged, I conquered it". Thus at another point the Old Testament has been proved to possess greatest historical value.

Baptist Bible Institute,  
New Orleans.

members into our churches last year. We have made some effort to come upon an explanation of this anomalous fact—for this condition has obtained with us for several years. Three things appear to give the explanation: (1) Many of our churches have adopted the rather severe, if warranted, method of simply erasing large groups of members who have moved away and gotten out of touch with the local church concerned; (2) others of our churches continue the honorable custom of expelling members right and left (one prominent city church set adrift 640 members in 1928); (3) still others (and the number is very great) do not keep complete records of the thousands who join our churches on "the forthcoming of letters"—these members being dropped from the lists of the dismissing churches but never added to the lists of the receiving churches—in many such cases the clerks of the receiving churches never even write for letters of dismissal for such members.

**Sunday Schools:** The number of our Sunday schools shows a loss of 157. Of course this is not correct, but we were powerless to change the figures, because of the poorest Sunday school reports we have had to deal with in the nine years of our experience. We do not think there has been a loss of even 50 Sunday schools; but we cannot attempt to hunt down the facts until later, when we will go to each church involved.

**Sunday School Enrollment:** Partly due to the reported loss of 157 Sunday schools; partly to a known falling off of Sunday school enrollment in some states, and partly due to the poor Sunday school reports we had to deal with this year, we show only 17,086 net gain for 1928, in the Sunday school enrollment, as compared to 96,712 gain in 1927.

**The B. Y. P. U. Work:** Both in the number of B. Y. P. U.'s and in the membership of these organizations, Southern Baptists show splendid gains over the past years, the figures standing as follows: Gain in the number of B. Y. P. U.'s during 1928, 1,970; gain in the number of young people enrolled, 20,374. That is to say, we now have 22,850 B. Y. P. U. organizations, and 500,564 young people enrolled.

**The W. M. U. Work:** We were unable to secure complete reports from three of the states of the South; but we found a net gain in W. M. U. organizations amounting to 3,858 for the year 1928; whereas, the gain in contributions amounted to \$397,097.91.

**Church Houses and Pastors' Homes:** In spite of the loss of 58 churches during 1928, the number of our church houses shows no gains or losses, there being 21,491 church houses among the 24,274 co-operating churches. That is to say, we still have 2,783 co-operating churches among Southern Baptists which do not have houses of worship of any character. The number of our pastors' homes, on the other hand shows a net gain of 118 during 1928. The total value of church property also shows the good healthy gain of \$10,700,727.00 for the year 1928. This gain, however, is not quite up to the gain in church property during 1927 (\$11,174,387.00).

**Contributions—local and Denominational:** For four years now, the contributions of Southern Baptists have shown a steady gain for all local church purposes and a steady loss for all missions, education and benevolences. These same general conditions obtained during 1928, in spite of the fact that several individual states showed decided improvement. For example, the gifts of Southern Baptists for all local church purposes in 1928 made a gain of \$581,537.05, or considerably over a half-million dollars; whereas the gifts to all missions, education and benevolences showed a net loss of \$440,863.48. If we could somehow reverse this order, even for one year, it would make a world of difference in our denominational work and outlook. It remains to say, that the total contributions of our people, for all purposes, in 1928, showed a net gain of \$140,673.57.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton  
 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.  
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.  
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.  
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.  
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District  
 MRS. NED RICE, Charleston, 2nd District

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson  
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee  
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee  
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader  
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader  
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

**OTHER MEMBERS EXECUTIVE BOARD**  
 MRS. C. LONGEST, University, 3rd District  
 MRS. E. R. SIMMONS, Meridian, 4th District

MRS. W. J. PACK, Laurel, 5th District  
 MRS. J. A. TAYLOR, Brookhaven, 6th District

### Attention, Personal Service Leaders!

Our State Personal Service Leader is Mrs. R. A. Kimbrough, Charleston, Mississippi. The Personal Service report blank is to be sent there to her, and not to this office. Will you kindly take note of this, and act accordingly? I am sure you will if you read The Baptist Record.

Again, near the top of your Personal Service blank is a line as follows: "Name of W. M. U. \_\_\_\_\_" This is intended to have the name of the church inserted. Please see that this is done.

Finally do not fail to sign your name and give your post office. Several blanks have come to this office, that we have of course forwarded to Mrs. Kimbrough; but as they had neither the name of the church nor the association nor the personal service leader, she will not be much wiser when she gets them.

By giving this information you will wonderfully help your State Leader, and be sure we shall all be grateful.

### District Meetings

DISTRICT NUMBER ONE will hold the Meeting in CANTON, and the time is Monday evening, June 3d and all day Tuesday the 4th of JUNE.

Canton friends are urging a full attendance. If you purpose to spend the night please send your names to, Mrs. F. A. Baine, Canton, Miss.

DISTRICT NUMBER TWO will hold the Meeting in LELAND, and the time is Tuesday evening the 21st, and all day Wednesday the 22nd of MAY.

Leland is looking forward to having a full attendance from the District. All who plan to spend the night are requested to send names to Mrs. C. E. Robb, Leland, Miss.

DISTRICT NUMBER THREE WILL HOLD THE Meeting in Pontotoc, Monday evening, May 20th, and all day Tuesday the 21st.

Mrs. W. N. Nisbett, Pontotoc, will gladly provide homes for all who will spend the night, if names are sent to her.

DISTRICT NUMBER FOUR will hold the Meeting at Philadelphia, beginning the evening of Monday, May 27th and running through the day of Tuesday the 28th.

Philadelphia extends a warm welcome to all who will attend; and urges that all who can spend the night with them will send names to Mrs. A. C. Jordan, Philadelphia, Miss.

DISTRICT NUMBER FIVE begins the Meeting in Gulfport on the evening of Thursday, May 23rd; and runs through Friday the 24th.

If you will send your names to Mrs. J. H. Matthews, 1716 Gulf Street, Gulf Port, Mississippi, and tell her you would like a room for the night she will be so pleased to provide for you.

DISTRICT NUMBER SIX MEETS WITH Magnolia of the evening of May 30th and closes the afternoon of Friday the 31st.

All who can spend the night will please send names to the President, Mrs. Ellen Weathersby, Magnolia, and she will see that a home is provided.

Later on programs of the different Meetings will be given on this page. Some of the meetings will doubtless hold afternoon sessions or Conferences on the first day. Attention will be called to these at a later date. The above information is hereby given because we all need to be thinking,

praying and planning for our District Meeting.

### Suggested Leaflets—Supplement to Program. June—Youth and the Changing Age

	Cents
Who Forbids (A Little Play).....	15
A Cluster of American Beauties.....	2
Bankumbaxi's Plea.....	3
Christine Miller's Home-Coming.....	4
Contribution of W.M.U. to Religious Education Program.....	4
Four Parables.....	3
Having Torches, They Will Pass Them On.....	2
Kom Wai Fong, Doctor?.....	3
The Awakening.....	4
The Child and the New Earth.....	5
Order from W. M. U. Literature Dept. 1111 Comer Building Birmingham, Alabama	

### Some Items of Interest From the Training School

The full, busy, weeks have gone so swiftly that we have failed to send as frequently as we desired some items of news. The Training School page in Royal Service will tell you of the encouragement and inspiration that has come to us in the presence and messages of many lovely guests. Much joy has come too with the many gifts from thoughtful friends.

It has been my pleasure to attend two of the W. M. U. annual meetings during the spring. The North Carolina meeting in High Point, the first week in March, and the South Carolina meeting in Anderson the first week in April. It brought much joy to my heart to be present with the dear friends in these two great conventions. It is always a thrill to see the interest of the women in this dear school and to feel their loving interest and prayers back of us as we try to carry on here.

One very interesting item of news is that of two recent gifts to the school. One is from Miss Martha Stamps of Madison, N. C. of \$515.71 to the endowment fund, and the other is from Mrs. George W. Wendling of Knoxville, Tenn. \$1,000.00. (Left by Will)

Another item of interest is that our basketball team won the silver cup, losing only one game out of the ten.

One experience of this winter that has left a lasting blessing upon us all is what we are pleased to call our "campaign of prayer for the lost". It has been our joy to pray continuously for over 500 lost people, and we know for certain that 15 have already been won to Christ and we hope through our prayers.

It does not seem possible that we have come so soon to the close of another year. Our commencement time is just a week away and it is with great joy that we look forward to having Miss Juliette Mather (one of our outstanding graduates) bring the commencement message. The halls are ringing with the beautiful commencement music. The dear co-workers are keeping up well with the many pressing duties and all is moving along nicely.

Our hearts are filled with thanksgiving to God for all of His blessings as we draw near the end of this year which has been such a wonderful one in this school and in our personal lives. The marvelous spirit has held on to the last and there is

a sweet tenderness in the joy which is tinged with sorrow in these closing weeks when the senior class must think of going out not to return as students. Rich, beautiful, friendships have been formed through this session that will last forever. It has been a privilege indeed to serve here through these four years, and most especially has it been a privilege to serve this year when we have had an unusually fine student group and such fine spirit. We ask your prayers that our closing exercises—especially our commencement program—may lift up Christ in a very definite way, that every student may go out seeing Him as she has not seen Him before.

—Janie Cree Bose

### A WORKMAN'S PREPARATION

"Quicken yourself for examination to be afterwards approved, an unshamed workman, standing beside God telling forth truthfully, without perversion or distortion, the worth of truth." II. Tim. 2:15.

#### A. The Master Teaches the Apprentice.

1. Soldiers abstain from the affairs of the world and learn to bear hardships which enable them to do a soldier's work. v 3.
2. A wrestler learns and wrestles by the laws governing wrestling, or else he does not win the crown. v. 5.
3. The husbandman toils before he shares the first fruits. v. 6.

#### B. The Apprentice is exhorted to Quicken One's self, by

1. Diligent application of the truth committed to him.
  - a. That He may stand the test of a soldier.
  - b. That he may pass muster and 'be approved'.
  - c. That he may stand before God, the Commander in Chief, equipped in every respect—"unshamed".
2. Work, i. e. execute that which is given you to do. "Those things which thou hast heard from me deliver unto the keeping of faithful men who shall be able to teach others in their turn." v 2.

a. Let it be good work, "cutting straight". Prov. 11:5.

b. Let it be true work, telling forth truthfully: (1) Without perversion, or breaking into parts. (2) Without distortion, or twisting out of natural or regular shape, mentally or morally perverting the meaning.

Con. You are dealing with the word of truth, which is

- a. More precious than all stones, gems etc.
- b. It is as lasting as its author—God.
- c. It is God's power to save the believing soul "with glory everlasting" for Jesus himself has said: "I am the way, and THE TRUTH, and the life." John 14:6.

—J. H. Gunn, Hattiesburg.

Pastor John A. Held, once pastor in Natchez, now at Mexia, Texas, reports a great meeting, in which he was assisted by H. W. Shirley, formerly pastor at Philadelphia, Miss.

President Hamilton says that people admiring the big trees on the campus of the Bible Institute have always supposed they were live oaks, but during these spring days he is constantly finding pairs under them.



## The Baptist Record

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R. B. GUNTER, Cor. Sec'y

P. I. LIPSEY, Editor

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**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Pastors' Fellowship

The Baptist Pastors in this section of the state are having a number of Fellowship and Bible Study meetings these days. They are great occasions and it is good to be there. Pastors and other Christian workers come together for a day of Bible study and Christian fellowship. Some passages of the Bible are selected and assigned beforehand for discussion at these meetings. They are inspirational, informational and seasons of union and feasting on the manna from heaven. Each meeting calls for another.

The Baptist Bible Student's Assembly meets each Monday following the third Sunday, at Grenada so far which is headquarters, but may meet on invitation at other places. The meeting will be held at First Church Grenada next third Monday. Come and be with us. Then last week we held a fellowship study meeting at Batesville where the Tri County Pastor's Association and the Grenada assembly came together and had a great day, as mentioned last week; then on April 30th there was a meeting of the same character at Water Valley where Pastor J. M. Metts holds sway.

The meeting at Water Valley, tho it rained several times during the day, was a splendid success. Some fifty ministers, laymen and women were in attendance. The book of Ephesians, that wonderful little book, was under discussion. Some of the vital truths of the gospel were spoken and emphasized during the day.

Rev. J. W. Lee, bishop at Batesville, opened the discussion in a strong discussion on the first half of first chapter of Ephesians. He was at his best and brought out some of the deep things of the gospel, as he is capable of doing; he was followed by his brother Rev. W. E. Lee, who made a great talk on the closing verses of the chapter. These two Lee brothers are great gospel preachers and have a wonderful in-

fluence in north Miss.

Rev. J. C. Wells, the strong young pastor of Senatobia Baptist Church, brought a stirring message on Ephesians also. He is doing a fine work at Senatobia, having recently led his good people in the building of a splendid brick house of worship. The Woman's Quartet of Water Valley church and the Lewis Brothers' Quartet gave some splendid selections in song for which all were thankful.

At the noon hour the ladies of Water Valley church gave all present a bountiful lunch in the dining room of the church, while the band gave us some splendid music. It is said that cows will give more milk if music is rendered during the milking process, and it seemed that perhaps our appetites were sharpened by the strains of lovely music for all seemed hearty.

In the afternoon Bro. Tom. Q. Ellis, a fine layman of Water Valley, said some fine words, then Bro. A. A. Walker, Choir director, led in songs and gave a splendid solo number. Elders N. G. Hickman, of Sardis, and R. L. Breland, of Coffeeville, covered the remaining chapter of the book of Ephesians. Mr. F. H. Terry, Baptist Student Secretary at Ole Miss, told of the work he was trying to do with the hundreds of Baptist boys and girls who are attending that good university. Rev. J. R. G. Hewlett, of Charleston and elsewhere brought us a strong message on Stewardship. This is one of the many subjects on which he is an expert. Dr. F. M. Purser, Pastor of First Baptist Church of Oxford, brought the climax to the day's study in his splendid resume of the book of Ephesians. His talk was inspiring and true to the teachings of the book.

It was a great day. Pastor Metts and his splendid folk treated us royally. At the close Mrs. J. W. Westbrook told how glad they were that we had come. These meetings are to be continued from time to time. Come and go with us and we will do thee good.

Rev. J. R. G. Hewlett has two churches that he serves as pastor in Yalobusha County, Scobey and Wayside; he also has two over in Calhoun, Bruce and Big Creeks. He reports progress at all these churches. Big Creek will soon complete a splendid new church building and Bruce grows in interest and service with each meeting.

Rev. J. M. Metts is serving Big Springs, west of Water Valley, one Sunday afternoon in each month. This is a splendid church and community the old home church of that prince of preachers, Rev. H. L. Johnson, of blessed memory. It has been a bit disorganized for awhile but the pastor is hopeful of getting them all to unite soon. Pray to that end.

July 25th and for eight days Rev. Bryan Simmons, with his singer, will be with the church at Leggo, assisted by Big Springs, in a revival meeting to be held in a tent on half-

way grounds between these two churches. A fine opportunity and need is here. Help us with your interest.

We are in sympathy with Rev. L. E. Roane and family in the death of their baby boy recently. Also with Sister E. B. Harrison and children, of Elam Church, in the death of their father and husband. Bro. Harrison was a faithful member of Elam Baptist Church and will be missed. Condolence to all the bereaved.

"If one does not believe the Bible he is not a Christian; evolutionists do not believe the Bible, therefore evolutionists are not Christians". Some one has made this expression and I am not quarreling with him about these remarks. What we believe make us what we are. "He that believeth on me hath everlasting life." "He that believeth not shall be damned". Now there you are.

"The time has come when somebody must open his mouth and say somethings on the sacredness of the home, and the glory and duty of motherhood"—Dr. Purser.

### MOTHER'S DAY GIFTS FOR THE OLD LADIES' HOME

May 12th will be Mother's Day.

According to its custom for years, the Board of Managers of the Old Ladies' Home has in a way appropriated the day as the most fitting in the whole year to ask for the offerings at all the churches in the State.

Of course one thinks most lovingly of his own mother on this day, and the wish comes to his heart to assure her of his love, but one should think as well of the whole company of mothers whose children are gone, and who are the victims of a strange

and sinister fortune; who find themselves on this glad day when other happy mothers are being acclaimed, bereft and silent under "sorrow's crown of sorrows" remembering happy things.

There are nearly one hundred of this group in Jackson at the Old Ladies' Home, waiting for the signal to go, dependent for the very bread they eat upon us who still have life and love and home.

Wouldn't you like to wear your flower this Mother's Day with a heart doubly light and grateful? Then in appreciation of your own good mother will you not send a gift to help a loveless, homeless, tired and sad old lady to find a thrill for even her poor heart on Mothers' Day?

Mrs. C. A. Fransioli, 800 North President St., will receive and receipt for all donations.

Mrs. W. G. Raines, Pres.,

Mrs. B. C. Simrall,

Publicity Sec., Old Ladies' Home.

From an English paper is clipped the following: At the Lincoln county picnic at Vineland, the rolling-pin throwing contest was won by Mrs. W. H. Upsall, who threw the rolling pin sixty-seven feet. Mr. Upsall won the hundred-yard dash for married men.

Country Hotel Waiter: "You wished coffee without cream, sir. I'm sorry, we have no cream. Will you have it without milk?"—Punch.

Miss Lois Dee Flanagan wishes to secure positions as pianist in revival meetings during the summer months from May 15th to September 1st. Has had a considerable amount of experience as well as special training in Gospel Music. Address, Collins, Miss.

## Do You Want More YOUNG PEOPLE in Your Church?

Of all the factors that invite the interest of young people, very few are as important as proper heat for winter with an effective cooling system for summer.

The Moncrief System of Heating and Cooling provides comfort for every season. In winter, within an hour and a half after the fire is started, every room is ideally warm and the air properly moistened.

And in summer the same system maintains a brisk circulation of air with a cooling effect of many degrees. Moncrief Systems are individually designed for each particular church and are fully and completely guaranteed to maintain a temperature of 70 degrees even in the coldest weather.

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in summer**



**Engineering  
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**MONCRIEF FURNACE CO. ATLANTA, GA.**



## The Sunday School Department

### SUNDAY SCHOOL LESSON

May 12, 1929

THE EARLY MINISTRY OF JEREMIAH, Jer. 1:6-10; 26:8-15.

GOLDEN TEXT... We must obey God rather than men. Acts 5:29. (From points for Emphasis by H. C. Moore)

1. CALL TO SPEAK THE TRUTH came to Jeremiah apparently at his paternal abode in a priestly town. The divine appointment was explicit: "I have appointed thee a prophet unto the nations". At first Jeremiah shrank like Moses from the task. He felt his utter incompetance as an orator. He regarded himself as simply a child without the experience or ability requisite in a prophet. But the divine admonition was instantaneous and effective. Let not Jeremiah call himself a child or hide behind his alleged inability to speak. God himself would assume the responsibility of sending him where he was to go and commanding him exactly what to say. Then came the divine appearance calming the troubled spirit of the prophet in the face of opposition and promising him deliverance out of the difficulties he must face in doing his duty. The divine anointing now qualified Jeremiah for the ministry. As Isaiah's lips were touched with the live coal from the altar so the mouth of Jeremiah was touched by the hand of Jehovah with the declaration: "I have put my words in thy mouth". Finally divine authority was given the prophet in fulfillment of his mission. While his work fundamentally was spiritual it nevertheless concerned vitally his own and other nations. Thus he was a kind of vice-gerent or overseer whose ministry was to be first destructive and then constructive. Four verbs expressed the first phase: "Pluck up—break down—destroy—overthrown". Two verbs cover the second phase: "Build—plant".

2. COMMAND TO SPEAK THE TRUTH came to Jeremiah from Jehovah. Jehoiakim, the wicked son and successor of the good king Josiah of Judah, had just come to the throne; it was about the year 610 B. C. His accession furnished the occasion and the opportunity for a message from God to the people. In brief, it was a warning prediction that if Judah persisted in its wickedness, then the Temple must come to ruin like olden Shiloh and Jerusalem itself be blasted with a curse in the eyes of all nations. Faithfully did the faithful prophet deliver the entrusted message in the midst of the multitudes thronging the Temple from all parts of the land. But it fell upon dull ears and only roused general indignation. The mercenary rabble, as in the case of the Messiah many years afterward, rose up against the prophet. In derision they repeated his prophecy. In hot anger they cried out their sentence of death upon him. With one accord they rushed madly about him in the

sacred courts.

3. COURAGE TO SPEAK THE TRUTH was exhibited by Jeremiah in the Temple. The popular clamor demanded immediate settlement of the case. The princes of Judah at once appeared from the king's home and at the Temple entrance took their seat for the trial. The accusation was presented by the priests and the prophets who said he was worthy of death because he had treasonably preached against their city. Jeremiah in his defense declared that he proclaimed nothing but the Word of the Lord, urged the people to amend their ways and thus avert the impending calamity, submitted himself entirely to whatever fate awaited him, but asserted that his death at their hands would bring innocent blood upon city and nation.

Liberty to speak the truth was acknowledged by the judges. Unlike Pilate in the more famous case, the princes saw what was right and dared to do it. They not only acquitted him of the crime that was charged, but acknowledged that his message was divine.

Rev. J. W. Michaels, senior Missionary to the Deaf-Mute people has had several thousand MEMENTO CARDS printed. On one side of which are the cuts of the two Deaf-Missionaries for the deaf-mute people in the field, and along the border is a beautiful set of the Hand Alphabet of the deaf, also an exposition of Christ's Great Command, "EPHPHATA" given to all people, when He unstopped the ears of the deaf man. On the reverse side is a very brief and concise history of the Deaf-Mute people from ancient times, the Scriptural mention of the deaf and the great needs of Spiritual and religious assistance for these people. The cards are free to all church and Sunday school workers. Our hearing friends wishing to get some of these cards, will please address, Rev. J. W. Michaels, Mountainburg, Ark. Stamps for mailing will be appreciated. About six of the cards can be mailed for a one cent stamp. Parties wishing to send self addressed envelopes with stamp thereon, please use envelopes four inches wide and about six and a half long. The card will interest every body into whose hands it may fall. Thousands of them will be distributed at the Memphis Convention. If you do not get yours send for it.

### WEST LAUREL

One of the desires of my heart since coming to West Laurel as pastor of the Baptist church, has been for the church to have a tent meeting in one of the unreached communities. Not many weeks ago I asked the church to back me in this great undertaking, which it gladly did. We secured the services of Brother Bryan Simmons. He came to us for a ten days meeting.

Brother Simmons is a great Gos-

pel preacher. He does not resort to high pressure methods to get people into the church. He tries to show the lost person his condition and what God can do for him.

We were very fortunate in securing Rev. Lowrey Compere to lead the singing. Brother Compere is a wonderful young man who knows the Lord. He was a great inspiration to those who heard him sing. The beauty of it is he knows how to get other people to sing.

With these two men we went into the meeting. I had never undertaken a thing like this before, but we believed the Lord was directing it, therefore, we went ahead trusting Him for the results which were very gratifying, despite the fact, we were having about four or five meetings in town at the same time. We had good attendance at each service. People were touched by this meeting who had not attended a regular church service in years, some of

whom were our own members.

The church has had a new and wonderful experience. When Jesus was here upon the earth He did not stop at a place and say I am going to preach here tonight but He went where the people were. We have had the peculiar pleasure of taking the gospel to the people. I am just wondering if in the midst of this busy world we are not placing more emphasis on coming to our churches, than we are in going after the people. I believe if we can get people to accept Christ as their Saviour they will come to the church and confess Him.

One of the outstanding features of the meeting was a children's service each afternoon at which time they were taught scripture verses, songs and great truths in story form.

To the brethren who need a similar meeting, I believe much good can be accomplished by it.

—W. E. Hellen

## Man bets on himself

### A good bet for others

MANY a man has failed to land the job he went after, just because he looked seedy. The Boss looked him over and probably figured that a man who'd let himself slump would let his job slide, too.

"That experience brought me up short," the wise ones declare afterwards. "That very day I started on a whole new scheme of living. Say, you'd never have known me for the same man six months later. I'm betting on myself now, all right. So is the outfit I'm working for."

"There are thousands of people in this condition. Half-hearted. Down on their luck. And don't quite know why. Yet, the answer is so simple. A slowed-up, sluggish system—an excess of poisons in the body."

"Regular treatments with Nujol start things functioning again as they should. Nujol not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Start now to take Nujol regularly. Keep it up for the next three months.



At the end of that time we'd be willing to bet your stock has gone way up. That you're worth more to the people you work for—and to yourself.

Nujol can't possibly upset you. For it contains absolutely no medicine or drugs. Nujol was perfected by the Nujol Laboratories, 26 Broadway, New York. Sold in sealed packages only. Get a bottle today.

## Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

The Relief and Annuity Board of  
The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,

1226 Athletic Club Building,

Dallas, Texas.



# The Children's Circle

Mrs. P. I. Lipsey

## Bible Study: Gen. 37:1-11

Jacob and Esau are now at peace, and Jacob settled down with his large family to live, as he probably hoped, happily ever after. But his four wives all had children, and we are not surprised to hear of lack of peace among them. Joseph was the child of Rachel, Jacob's most beloved wife, who had died on their way back to Canaan, and Jacob loved him very dearly, and could not keep from letting his brothers see his preference for him. Even the beautiful long coat, which the father gave Joseph, and which, with its bright colors was doubtless very becoming to him, made his brothers hate him, and seek to quarrel with him. Joseph was a fine boy, but at this time he was not very wise, or he would not have told a dream he had. One morning he said to them, "Want to hear a dream I had last night?" and goes on to tell them that they were stacking up the wheat into shocks in the field, when his brothers' shocks, or sheafs, all came around his, and bowed down to it. We can about hear them say, "Is that so? So you think you are going to be our boss, maybe our King!" But Joseph didn't learn from this that this sort of a dream was not the best sort of thing to tell his brothers, so when he had another, he tells it that he dreamed that the sun and moon and eleven stars bowed down to him. To his father this dream means that he himself and all his family will pay high honor to Joseph, and he reproves the boy, and asks him if he believes that such a thing as that could come true. The strange thing about it is that a long time after that it does come true, down in Egypt, and his father and his brothers bow down to him, as the great ruler of the country. But now, they hated and envied him on account of it, while his father could not put it out of his mind, but thought of it a great deal.

My dear Children:

Every now and then we have to talk of money, and this seems to be our time. We must go ahead now with a little Campaign—that's what the grown folks call getting up money—for the money we want to send Miss Gladys in September. We want to send her then \$80, half of what she will need from us for the session. We must get to work. Our dear friends, Mr. and Mrs. Izard, of New Hebron, have given us this week \$10, in memory of their dearly loved daughter, Ivah, who died on April 22nd, 1928. Let us all try to give what we can, a dime, or a quarter, or a dollar: perhaps the Sunbeam Bands, and the Girls' Auxiliaries, and the Royal Ambassadors, can give more. How about it? Our older members are going to give, too. We have a dollar this week from one of these. I'm not afraid that we won't get it, but we must all do our best.

I'm expecting to hear from lots of girls this week, about their doll furniture.

Much love from,  
—Mrs. Lipsey

## B. B. I. Girl

Brought forward	\$21.27
Antonina and Joe Canzoneri	.40
Gertrude Lovell	.05
Inez Upton	.10
Hernando Sunbeams, Mrs.	
J. E. Williams	1.00
James Shaw	.05
Marie Floy	.10
Mrs. Ruth Gardner	1.00
Ola Mae Cline	.10
Archie D. Graham	.10

Lela Mae McCraw	.05
Pelahatchie Sunbeams	3.25
Eva Louise Pittman	.10
Virgie Lee Turner	.15
Mrs. S. A. Andrews	1.00
Mrs. O. P. Izard, in memory of Ivah,	10.00
Graham & Elizabeth Mullen	.25
Quinnell Bryan	.05
Mrs. Lipsey	1.00
Mrs. M. E. Bryant	.25
TOTAL	\$40.27
Less Amt. sent to B.B.I. work	20.00
AMT. ON HAND	\$20.27

## Orphanage

Brought forward	\$16.10
Edith M. Bradford	.10
Sunbeams of Friendship Church, by Lura E. Fitzgerald	5.00
James Shaw	.05
Alma L. Anding	.10
Utica Intermediates	.25
John H. Parker	.10
Ruth Grant	.10
Virgie Lee Turner	.05
Earline Braswell	.10
Marguerite Jones	.05
Mary Jean Wilkins	.25
Agnes E. Gant	.10
Bernadine Smith	.10
Geneva B. Green	.25
TOTAL	\$22.70
Less Amt. sent to orphans	22.38
	.32

Sallis, Miss., Apr. 16, 1929.

Dear Mrs. Lipsey:

Here I come with my story about my pet. First I will describe myself. I am nearly 2 years old. I have dark hair and dark brown eyes. My dog's name is Jack. He is a Shepherd dog. all his family will pay high honor He plays with me, and Mother can put me out in the yard and Jack will take care of me till she comes back. My brother got him when he was a little puppy just 6 weeks old. He was so plump and fat. He always likes to go with my sisters after the cows so he can drive them home. My brother can throw anything in the pond or creek and he will go get it out. He is just 10 months old, but he is so large for his age. I have 5 little kittens, but I do not love them as much as I love my dog Jack. I think Jack is a pretty name for a dog. My dog will play with a ball. Well, as someone else may want to put a piece in about their pet I will close. I hope to see this in print, so it will surprise my Daddy.

Your new friend,  
—Phillip L. Howard.

P. S.—If you will excuse me, I will send some money next time. I send my love to all the page readers.

You certainly have a fine dog, Phillip, and we are so glad to hear from you and him. I don't suppose the kittens love you as much as Jack does. Come again.

Oxford, Miss., Apr. 23, 1929.

Dear Mrs. Lipsey:

This is my first time to write. My Mother takes the Record. I am a little girl 10 years old. I go to Clear Creek Church every Sunday. We have preaching twice a month. Every one likes our Pastor fine. My S. S. teacher is Mrs. G. C. McElroy. I have one sister 14 and one brother 12 years old. I go to Burgess School. My school is out. I will be in the fourth grade next year. I am sending 5c for the orphans. I go to see my Grandmother every week. I help her lots.

Your new member,  
—Marguerite Jones.

Your school closes early, Marguerite.

ite. You will have lots of time now to work in the garden and to see grandmother. It is nice to be so close to her. Thank you.

April 22, 1929.

Dear Mrs. Lipsey:

Here comes an old Lady, 83 years old, to join your Circle. I go in my wheel chair. Have been a cripple for 8 years. I don't go to church often. When I do, they take me in a car and roll me up to the window and let me hear the sermon. I have been a widow 16 years. Am living with my children. They are so good and sweet to me. We take The Baptist Record in this family. I enjoy reading so much. Enclosed you will find \$1.00 for the B. B. I. girl. I know several of the ministers in the B. B. I. Have heard them preach. Would like to hear them again. It is sad to be a shut-in, but am content with my lot and submissive to God's will.

With love,

—Mrs. S. A. Andrews

To have good, sweet children who love us is a great source of happiness, isn't it, dear Mrs. Andrews? We welcome you as an honored member of our Circle. I hope the children and I may have the noble spirit that cheers you.

New Hebron, Miss., Apr. 22, 1929

Dear Mrs. Lipsey:

Am sending \$10.00 in memory of Ivah, April 22, 1928 for the B. B. I. girl's fund.

Her mother,

—Mrs. O. P. Izard.

I can think of no finer memorial, Mrs. Izard, than this of heling in the training of another young girl, somewhat older, for her Master's service. I thank you from my heart.

Duck Hill, Miss., Apr. 24, 1929.

Dear Mrs. Lipsey:

I am sending the little orphans 25c. I hope this will help them some. I am a little girl 10 years old. I am in the fourth grade at school. I go to the Baptist S. S. every Sunday. I enjoy reading the children's letters every week. I would like for some little girls my age to write to me. My teacher at school is Miss Dove Craddock and my S. S. teacher is Mrs. Belle Moore. They are both such good teachers and I love them both. With love,

—Mary Jean Wilkins.

Don't I know your Papa real well, Mary Jean? Ask him. And I know your S. S. teacher. Give them our love, and I'm obliged for the money.

Elliot, Miss., Apr. 23, 1929.

Dear Mrs. Lipsey:

Have been reading the Circle in Kate's paper. We have Dr. Farr from Grenada for our Pastor, and think he is grand. We also go to Grenada to grammar school. I am in the sixth grade and hope to pass. Think I shall join your May contest. What are we going to make? Please give this dime to the Orphans' Home.

Lovingly,

—Agnes E. Gant.

All right, Agnes, I am looking to hear from you about the furniture you made for your doll. You read about it last week on our Page. Thank you.

Enterprise, Miss., Apr. 27, 1929.

Dear Mrs. Lipsey:

Here I come again. I have kept my promise, you see, as I am writing you again. I am going to try to get some more members to write here from Enterprise. Isn't this a pretty Spring morning today? It is just the time to work and play. Enclosed you will find 5c in Stamps. Give my love to all the Circle children. I am,

Your new member,

—Quinnell Bryan.

P. S.—I will write again if I see this in print. Love,—Quinnell Bryan.

I wonder what you have been "working" at, Quinnell? Helping

in the garden? That is fine work for these days.

Barto, Miss., April 2, 1929.

Dear Mrs. Lipsey:

May I join your happy band? My father and mother take The Baptist Record, and I enjoy reading it every week. I am a little girl 8 years old, and in the third grade. I am sending 10c for the orphans.

A new member,

—Bernadine Smith.

I've put down your ten cents for the orphans, Bernadine, and that makes you an Honor Member of our Circle. Thank you Ma'am.

Leaf, Miss., April 26, 1929.

Dear Mrs. Lipsey:

I am 6 years old. I do not go to school, but go to S. S. I live on a farm and I enjoy the letters of The Children's Circle. I am always anxious to hear about the orphans. Enclosed you will find 25c for them. Next month I am going to Miss. College to see my oldest brother graduate, and while in Jackson I want to visit the Orphanage.

Your little friend,

—Geneva Bennett Green.

Won't you come to see me, Geneva, when you come to Clinton? I will be mighty glad to see you.

Dear Mrs. Lipsey and Circle

Members:

Please let me join your Circle. I am 11 years old, and in the sixth grade. I am still in school and studying hard to pass to the seventh grade. My teacher's name is Miss Ethel Marshall from Carrollton, Miss. I go to S. S. every Sunday. We have just had a great revival. There were 44 people saved during the meeting. Three of them were my best pals. The preaches that held the meeting was Bro. Wade Smith of Columbia, Miss. He is a fine man. The singer was Bro. A. J. Cooper. Next Sunday a Methodist revival will start. Please print this, for I want to surprise my Daddy. Will write soon if I see this in print. With love to all.

—Margaret Courtney.

P. S.—This is the first letter from Richton.

You are just the right age, Margaret, to make a set (or suit) of doll's furniture, and write me how you did it. That was certainly a fine meeting. I hope you are a Christian yourself? I would think so.

April 29, 1929.

Dear Mrs. Lipsey:

I am a little boy 9 years old. I am in the third grade. My teacher is Miss Marie Collins. She is very good to us. I am Capt of our baseball team, and we beat the fourth grade three times. We beat them 19 to 6 the first time and 14 to 4 the second time and 13 to 11 the third time. I will tell you how I look. I have brown hair and brown eyes and dark complexion. I wrote to you about three years ago. I had diphtheria then. I hope you will print this soon. I am sending 15c. With lots of love,

Max Brumfield,

Magnolia.

I haven't forgotten you, Max, and am glad to hear from you. But it wasn't as long as three years ago, for we have had our Page less than a year and a half. That must be a fine team you have, as well as a good captain. Thank you for the money.



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28 Month's Course Instruction by Members of Medical School Staff. Credit Toward B.S. Degree. Excellent Foundation of Public Health and Social Service work. Write Director, Vanderbilt School of Nursing, Nashville, Tenn.



## Baptist Student Union

"Choosers never drift. Drifters never choose"

Elmer C. Prichard, Pres., Miss. Col. Martha Story, Sec. Woman's Col.  
Bertha McKay, V. Pres., M.S.C.W. Wilson P. Gill, Treas., A & M  
Joseph Flowers, Miss. Coll., Editor

Address all communications to Box 221, Clinton, Miss.

The drive for new subscriptions to the Baptist Student Magazine has resulted in but 50 subscribers so far, 35 from A. & M. and 15 from Mississippi College. Just two schools heard from when there should have been at least six. It's mighty early to begin the summer's vacation now with nearly a month more of school. Wonder if the spring fever has everybody down or is it that the reading material of the Baptist Student is too deep for the unsubscribing students. You never can tell.

Received our first report from A. & M., also some nice write-ups from Blue Mountain and Ole Miss. Just keep the good work going and the Baptist Student Union will be able to accomplish a great deal more than was ever dreamed.

From reports Vocational Emphasis Week was pretty well observed in Mississippi. There must be something to this choice of vocations after all. Better look into the matter if you haven't, for if you want to live a life of service the whole thing depends on whether you are prepared or not.

### A. & M. Heard From

Approximately 100 boys from our campus journeyed over to Columbus, the fair city, to attend the M. S. C. W. religious services last Sunday. The feature of these services was the closing message of Dr. M. E. Dodd of Dodd College, Shreveport, La. A large number of our fellows together with the members of the B. Y. P. U. of M. S. C. W. held a joint meeting in the open air tabernacle adjoining the First Baptist Church. A Missionary program was rendered by the A. & M. boys. L. O. Cooper led the program and it took the form of a "bull party," the stage being the interior of a boy's room at college. All the talks were very informal, appearing to be natural conversation. The theme of the program centered around the missionary work of William Carey. Many enlightening and interesting points were discussed about his work, and about the missionary work the B. Y. P. U. can do.

At the conclusion of the B. Y. P. U. services we all went in to hear Dr. Dodd in his last sermon of this revival. This was the sixth time the A. & M. boys had gone over to Columbus in trucks to hear Dr. Dodd preach. From this you can in a striking way see the appeal his sermons must have for college men. Equally well impressed were all the other people who crowded the church each night.

Recently the Senior members of the Berean S. S. Class (the college boys' class) of the Starkville church, met and nominated officers for the Baptist Student Council for next year. The following Sunday an elec-

tion was held at the Sunday School hour and the following officers were elected: Ivan E. Miles, Meridian, Miss., President; Roy H. Parnell, Bogue Chitto, Miss., Vice-President; Wilson P. Gill, Lumberton, Miss., Secretary-Treasurer.

Approximately 35 boys and girls attended the B. Y. P. U. study course who took the senior work taught by Mr. Auber J. Wilds. They all took the examination. The book taught was "Training in the Baptist Spirit". At the same time that Mr. Wilds was teaching the Senior course, Miss Cecelia Durscherl was conducting a study course for the Juniors. On Thursday of the study course week she was hostess at a very enjoyable social for the Seniors.

Wilson P. Gill.

### Ole Miss Concentrates on Vocational Emphasis Week

The Oxford Baptist Church had a program Sunday night in B. Y. P. U., and in the evening worship service which was prepared especially with the University students in mind. It was a program on vocations and choosing one's life work.

Dr. C. Longest, registrar of the University and a very active member of the local church, spoke to the five Senior B. Y. P. U.'s on Vocational choice. The main theme brought out in his talk was the importance of concentrating on one special line of work.

Dr. J. E. Hargis, a successful dentist of Oxford, spoke during the evening worship service on the same subject from a layman's point of view. He emphasized the fact that one should choose the occupation to which he is called or for which he is best suited no matter what it is as long as it is respectable. Another point of his message was that failures in one's life work are many times caused by the choice of the wrong vocation. He also reminded the young people that they should ask God to help them in choosing their vocation.

—The Reporter.

### Dr. Hill at Blue Mountain

We at Blue Mountain were particularly fortunate in having Dr. John L. Hill with us during Vocational Emphasis Week. He brought two messages at chapel and one at the Installation Services of the B. S. U. Council.

It is a joy to have Dr. Hill with us at any time. He has stayed away three years, and his coming after that length of time has indeed given him a most enthusiastic welcome. His inspirational addresses are truly uplifting, and the power of his radiant personality is felt by each hearer. We trust that Dr. Hill will not deprive us of his presence for such a long space again.

Co-operating with the Vocational Emphasis Week the Y. W. A. sponsored for the B. S. U. a number of friendship Circles where groups of four and five met together to discuss important questions of a vocational character. These meetings proved highly beneficial.

The Vocational Emphasis was carried on also through the noon day prayer meeting, and the splendid talks given there were very helpful. We sincerely trust that as a result of this important week of devotion to this matter, that a number of girls may be able to discover God's plan for their lives, and follow his plan whole-heartedly.

It was the pleasure of the Blue Mountain B. S. U. to meet in joint council with the Ole Miss Council a few days ago. We spent a glorious afternoon and evening and received much benefit from the contact with these earnest boys and girls and leaders of the Ole Miss Council. That open air meeting was truly inspirational and we rejoice that we have been privileged to enjoy that social intercourse with our neighbors. If you want to have a good good time, visit the Ole Miss B. S. U. Council.

### Student Inventory Taken at Mississippi College

The past week at Mississippi College marked the double observance of two distinct student movements, the Southwide Vocational Emphasis Week and Student Inventory Week. These two programs combined into one by student leaders have proven a very effective combination.

Specially prepared chapel exercises brought the usually tardy student scurrying in at the ringing of the first bell. The program for the four chapel exercises of the week was as follows: Tuesday morning Mr. Alvon Doty entertained the student body with a specially prepared song service, which was followed by short talks from a number of students on the merits of their particular vocation and why they had chosen that particular one. Wednesday morning, Mr. Goyer, president of the Mississippi State Development Board, discussed Mississippi as a field for the development of one's talents. Thursday morning Mr. Blake Godfrey, state Y. M. C. A. Secretary, made a stirring talk on Christ as a man. His portrayal of Christ made every student open his eyes and all were inspired with new spiritual vim and vigor. Friday morning Gypsy Smith treated a packed house to one of his marvelous messages.

The observance of these movements were continued each night. Each student was requested to take an inventory of himself, cull out the useless things in his life, destroy those harmful characteristics that would be a burden to him in his progress in life and get a new stock of merchandise that would be of some benefit to his companions. Also student problems were brought up in open forum, with Mr. Chester Swor as chairman, and the thing thrashed out. After the open forum fifteen or twenty minutes were given

over to Mr. Holland, one of the Ministerial Students, who brought the closing message of the evening. And Mr. Holland always managed to pack a marvelous amount of plain common sense and good advice in the time given to him.

### The Baptist Student Union Today

The Baptist Student Union as a plan for combined Baptist religious work on a campus has proved its usefulness. The plan of work is rapidly finding its way to all campuses of the South, in Baptist, tax-supported, and privately endowed schools. A Baptist Students' Literature is being steadily developed. Our student magazine, "The Baptist Student", a 32-page, illustrated monthly magazine, the organ of the Student Department, has this year the largest circulation in its history. It goes to practically all the campuses of the South.

Each year a prize essay contest is promoted for college students. Last year a prize of \$150 was offered in each state, with an additional prize of \$50 for the best paper in the South. The subject for the essay this year is "The Proper Relationship between Church and State as Viewed and Held by Baptists." It is remarkable indeed how so much can be done to cause the College man to love his church more by just such work as the above. He is being daily taught in the lecture room and laboratory to think for himself  
(Continued on page 13)

## HEALING HUMANITY'S HURT

### A True Hospital Story

The deep-ray therapy machine given to the Baptist Hospital by a New Orleans friend is the only one of its kind in this section. We are told there is no other equal to it anywhere near here. Certain it is, some almost marvelous results are being obtained from its use.

Mr. M.— had suffered long from cancer of the lung, and had been treated by some eminent men in another hospital. Last fall the doctors gave him up, telling his family he would not live until January. He came to us last October, was treated regularly, improved and gained 45 pounds in weight. He is able to be up, attends to some business, and no longer suffers. Today our doctor dismissed him and told him to return next July for an examination. He had five treatments. They cost \$75 each. But Mr. M.— was a poor man and the hospital gave him free service. He is back at home with his wife and children.

Isn't it fine to have part in such Christian ministry?

### A DOLLAR WILL HELP

Southern Baptist Hospital  
New Orleans, Louisiana



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### June 4-21, District B. Y. P. U. Conventions

District	Place	Time
Three	Amory	June 4-5
Four	Forest	June 6-7
Five	Laurel	June 11-12
Six	Tylertown	June 13-14
One	Flora	June 18-19
Two	Greenville	June 20-21

#### The Program

- First Afternoon:  
3:00—Devotional Music.  
3:30—Missionary Address  
4:30—Registration and Home assignments.  
6:00—Social Hour  
6:45—Supper.  
Evening:  
7:30—Song Service.  
8:00—Welcome in Song.  
8:10—Response in Song.  
8:15—President's Address.  
8:30—Missionary Address.  
Second Day:  
8:30—General Sword Drill.  
8:45—Talk—The Weekly Program the Heart of the B.Y.P.U. Demonstration—The President presiding. Open Discussion.  
9:15—Talk—The B.Y.P.U. Reaching its Possibilities. Demonstration—The Membership Committee. Open Discussion.  
9:45—Congregational Singing.  
9:55—Talk—The Two-fold purpose of the Instruction Committee. Open Discussion.  
10:15—Talk—Missions Through Giving. Play—Facing the Facts. Open Discussion.  
10:55—Talk—God Approved Recreation. Open Discussion.  
11:15—Special Music.  
11:20—Missionary Address.  
12:00—Announcements & Committees Appointed.  
12:15—Lunch at Church.  
Afternoon.  
1:30—Song Service.  
1:45—Talk—The Privilege of Leading. Demonstration—Leaders Ten Minutes. Open Discussion.  
2:30—G. O. Demonstration—Monthly Council & Weekly Assembly. Open Discussion.  
3:15—Where Do we Go From Here Assembly.  
3:30—Verbal Reports from unions.  
3:55—Awarding of banners and loving cups.  
4:00—Announcements and committee reports. Adjournment.

We are to have with us this year Mr. and Mrs. H. P. McCormick, missionaries of Africa, and any one of the messages that they bring will be worth many times over the time and effort it takes to attend the convention. We hope that all pastors, mothers and fathers as well as members of all departments of B. Y. P. U.'s will attend the convention in their district.

The registration fee will be as it has been, 25c for Juniors and 50c for all others. This money is used to

pay the expenses of our speakers from out of the district, to pay for printing programs etc. etc.

### Ovett Members Receive Bible Certificates and Seals

"Thy Word Have I hid in My Heart". That is what the Daily Bible Reader van say and here are five members of the Ovett B. Y. P. U.'s that are hiding away God's word in their hearts. Emile Jones and Elsie Moser receive seals for the third year reading and Perrie Lou Milner receives seal for second years reading. Mrs. W. G. Jones receives seal for sixth years reading and Minnie Oden receives seal for fourth year reading. The last two mentioned are seniors the other three Intermediates. We congratulate these on the receiving of these awards of faithfulness in this important work.

### Mountain Creek Has Interesting Study Course

Owing to the fact that March was Study Course Month for the B. Y. P. U.'s of our state the Mayes union of the Mountain Creek church which is a little rural church in Rankin Co. decided to put on this course as we were trying to follow our B. Y. P. U. Calendar. When we decided to put the study course on, the next thing was to make it go over 100% because we do not believe in doing things half way. A committee was appointed to visit each member personally and ask that they attend this study course. By so doing we were able to get the entire enrollment to attend which is sixteen. We were successful in securing Mr. A. W. Talbert, our associational B. Y. P. U. Secretary, to teach the course for us on each Saturday night for five successive weeks as we thought this plan best as most of the members are school folks. The course was a very interesting one as all were interested in our text book which was "Pilgrim's Progress for the B. Y. P. U.". The entire course was very much enjoyed and after the test was taken on the last night we all enjoyed one of those delightful weaner roasts which is so famous among B. Y. P. U.'s. We also have a Junior B. Y. P. U. in our church which is growing fast. Our aim for the year is to be A-1 the entire year and by the co-operation of all the members we will be able to do so.

—Earl Clark, Drctr.

Ed. note—Both these unions were A-1 for the first quarter.

### Neshoba Entertains B. Y. P. U.'s

The Neshoba church entertained the B. Y. P. U.'s of that section of Neshoba county several Sundays ago. The Associational B. Y. P. U. is divided into several districts and G. C. Burroughs is the vice president with Miss Vera Walton district secretary. Miss Walton reports the meeting and gives an outline of the

## Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,  
Hattiesburg, Miss.

program given. The program was splendidly rendered every member doing his part well. Three churches were represented, Linwood, McDonald and Neshoba. Their plans for the future are to make the district the best ever.

### (Continued from page 12)

independently of tradition or previous ideas. Then when his denomination has a program of work that can come in and lead him in a thoughtful study of his church, a wonderful piece of work has been accomplished.

Each Summer at Ridgecrest, North Carolina, the Southern Baptist Student Retreat is held. Last year two hundred students and leaders were present. Plans for this year are to enlarge the program, give more time for it, and have an attendance of four hundred. Mississippi's quota is fifty. It begins June 28 and ends July 5. The expense is nominal compared to what will come in return. The Retreat is the training school for B. S. U. leaders. The flower of southern college life and the cream of the younger generation of Baptists will convene in June to face their problems together and with the guidance of God make history for the Kingdom. More is said of this subject elsewhere in this issue.

The following are now well established annual occasions. They are a part of the student religious program of Southern Baptists and are observed each year: STUDENT RELATIONSHIP DAY, the first Sunday in October; STUDENT NIGHT, in December; STUDENT EVANGELISTIC WEEK, in February; VOCATIONAL EMPHASIS WEEK, in April; FOURTEEN STATE STUDENT CONFERENCES FOR THREE YEARS WITH SOUTHWIDE STUDENT CONFERENCE EACH FOURTH YEAR.

In February the State presidents for 1929 met in Nashville to make plans for next year's work. It was a meeting of varied emotions and feelings yet all intent on reaching the same goal. College enthusiasm coupled with the serious intent to do a great work for God marked the meeting. The program for the next year's conferences was outlined, as

well as plans formulated for immediate work. The Mississippi Conference meets in Hattiesburg November 8.

Our Great Aim: With the rapidly increasing momentum of the student movement we are seeking through conferences, college visitation, secretarial force, specially prepared books and other literature, and in cooperation with all denominational forces, to tie the college student to the local church, keep his faith firm, his heart warm and his affections centered upon Kingdom interests while in college, and to have him return to the home church, after graduation, loyal, faithful, true, and efficient in the program of his church, his denomination, and Kingdom forces.

—Elmer C. Prichard.

Baylor College for Women is to have a new \$125,000.00 music building for fall and also a new \$100,000.00 social center building containing dining room and kitchen, lobbies, parlors, offices, etc. With these two new buildings, and other improvements, Baylor College will be better prepared than ever before for serving her hosts of girls. Summer term opens June 3d, fall term, September 14th.

For further information write Mrs. J. P. Harrington, Phone 2009W, 2501 West Capitol, Jackson, Miss., or to J. C. Hardy, A.M., L.L.D., President, Belton, Texas.

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One four room furnished cottage, all modern conveniences, at Ridgecrest, North Carolina. Southern Baptist Assembly Grounds. Price for season—June, July, August, \$300.00 (Three hundred dollars).

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## Book Notes

### BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.  
O. OLIN GREEN, A.B., Th.M.  
Hazelhurst, Miss.

"A good book is the precious life-blood of a master-spirit embalmed and treasured up in a purpose to a life beyond life."—John Milton.

**Victim and Victor**, by John Rathborne Oliver. The Macmillan Company, \$2.50.

If this book is not a record of actual happenings, then it is the nearest to it of any story we have ever read. It consists of the life-stories of two men, one a physician and the other a churchman. The physician greatly helped in his treatment of psychoasthenic patients by the deposed priest (rector), Michael Mann, whose insight into what we commonly call "human nature" gives his physician friend a clue to the successful treatment of many cases. The real essence of the story is that of a man who had gone wrong, repented, yet made to suffer, not so much for the wrong he had done as for the unforgiving spirit of the churchmen whom he had offended by his irregularities in conduct. Even though he is the victim of hereditary impulses, unfavorable circumstances and ecclesiastical animosities, he lives a life of service to unfortunate men and women, and thus, at last, becomes victor.

**Our Lord and Ours**, by P. E. Burrows, D.D. Baptist Sunday School Board, Nashville, Tenn.

The author is recognized as one of the greatest church experts. His office has become a sort of clearing-house for Southern Baptists with regard to church building and church administration. The present volume belongs to the course in church administration, dealing especially with methods of church finance. The discussion is sane, practical and scriptural. Many, if not all, of our present-day church problems would be solved if the principles set forth in this book were strictly adhered to.

**Trouble**, by Jeff D. Ray, Professor of Homiletics and Pastoral Theology Southwestern Baptist Theological Seminary, Fort Worth, Texas. The Judson Press, Philadelphia. Price \$1.00.

Refreshing, inspiring, strengthening and comforting—many other adjectives would be necessary to express our appreciation of this book. The author evidently speaks out of a rich experience. This is why his interpretations of Scripture and his explanations as to why we suffer are so illuminating and helpful. In this book ministers will find much helpful material. Readers generally will be greatly helped by reading it.

**With and Without Christ**, by Sadhu Sundar Singh. Harper & Brothers. \$1.50.

Here is a most unusual book. It deserves a place beside the books of E. Stanley Jones. The author is probably the most widely known Christian in all India. He was born in a Hindu home of wealth, and, on

account of his acceptance of Christianity, he became an outcast and suffered persecution by his own people that he might preach the gospel to others. He not only gives his own life-story but he tells of the experiences of others who lived with and without Christ. The book is not only delightful reading but is also spiritually refreshing.

This volume had its origin in a series of lectures given over WCFL, Chicago by the members of the faculty of the Garrett Bible Institute. Vital themes relating to the religious life of to-day are discussed in a popular and forceful manner and that without the surrender of scholarship. Everyone interested in religion as applied to modern life will enjoy reading this book.

**Man's Funny Bone**, by John Phelps Fruit, Department of English William Jewell College, Liberty, Mo. The William Jewell Press, Liberty, Mo. 71 pages "Man is distinctly the laughing animal", says the author in his opening statement. "Brer Possum may grin, but a grin is not a laugh". So mote it be. We'll not argue the question. This attractive little volume is devoted to a philosophical discussion of the subject of laughter and the work is exquisitely done. The chapters are: I. Why We Laugh; II. Humor; III. Wit; IV. Satire; V. International Humor; VI. American Humor. Everyone enjoys a good laugh. The reader will have ample opportunity to indulge in this wholesome exercise as he pursues this book. It is destined to become a classic on this subject.

**The Spell of Bohemia**, by Will S. Monroe. L. C. Page Company, Boston. \$3.75. This book—so artistic in appearance and so replete with information regarding one of the most interesting countries in the world—is only another added to the famous Spell series, now numbering more than thirty volumes. The beginnings of the Bohemian nation, its relation to other Slavic tribes, its struggle with the Huns and Germans and other peoples round about them, its transition from paganism to Christianity, the great moral revolution under John Hus are all told

with graphic realism. Chapters are given to the people of the country, their civilization, their progress and achievements, bringing the history of the country up to date. The many illustrations add much to the attractiveness of the book.

**The Hair-Trigger Brand**, by Reginald C. Barker. L. C. Page & Co., Boston, Price \$2.00. Illustrated.

A thrilling, picturesque story of Arizona in which Bill Strain tries to adjust himself from his outlaw heritage to the tempo of a law-abiding citizen is vividly depicted in Reginald C. Barker's **The Hair-Trigger Brand**. Every situation, typical of the West centers about the difficulty and efforts of Hair-Trigger Strain's son to live down the sins of his fathers. Aside from the outer life, we follow the inner life of the hero as he seeks honor and truth, and as he discovers the unfaithfulness of one girl and the strong love of another.

### REVIVAL AT RICHTON

Brother D. W. Smith and the writer arrived at Richton Saturday evening with a very impressive Baptismal Service in the new church building. This being the first service in the new building.

The auditorium was filled for the first morning service of the meeting; more seats were added for the evening service and more people came to church. Interest grew each day and the congregation increased until the very last service, when we could not seat the people at all.

The secret of the success of the meeting lies in the fact that the pastor, Brother J. H. Cothen, had recently led a class in "Evangelism and Soul Winning", creating and kindling anew in the hearts of the teachers and officers a desire for service and to win some one to Christ. Brother Cothen is one of the finest men in the state to work with.

Brother Smith was at his best. God gave him the messages to preach that he had never thought of before. He preached them with such power that I would forget that it was Brother Smith. Each night in our room he would have me to get the Bible, paper and pen, and there in prayer we would prepare and arrange for the next service.

I have never had better music, nor, seen a finer spirit among the choir than we had thru the entire meeting. Too, Miss Odom, at the piano, with several fine girls and boys playing their violins and saxophones, was an inspiration to all, as well as an incentive for each of us to do our very best.

The Booster Choir played its part well. The Boosters learned a passage of scripture for each letter in the alphabet, and many chorus's of songs. They rendered two special services of scripture reading and chorus singing that was an inspiration to all.

At some time during the meeting, there was a delegation from most every church within a radius of 20 miles of Richton.

The church was greatly revived, and the Lord added 44 members for

## IN MEMORIAM

Albert Chisholm, age about 74 years, died at his daughter's, Mrs. R. L. Murphy, at Carthage, Miss. While visiting he was taken very ill. He leaves two daughters, one son and a host of relatives to mourn his going.

He united with Nebo Baptist Church, Smith County. After some years he moved his membership to Ted Baptist Church, near Louin, Miss., where he has lived a devoted Christian life to his Lord. Yes, he was a good man. We need our churches made of his life example. May the God of all grace and comfort abide with his loved ones. Yes, he was ready when the summons came. He's gone to be with Jesus ever more.

I was assisted in the funeral services by Rev. J. G. Cook and L. D. Bassett, of Louin, Miss.

—C. S. Thornton.

### Resolutions

Whereas, God in His infinite wisdom and purpose has removed from earth to Heaven our beloved sister, Mrs. Bettie Shirley, and whereas we shall feel keenly the loss of her counsel and companionship and example in the church and Sunday School;

Therefore, resolved, first, that we bow with reverence and submission to the wisdom of our Heavenly Father who cannot make a mistake, but doeth all things after the counsel of his own will and wish;

Resolved, second, that the church and Sunday School express their sympathy and condolence to the bereaved family in their deep sorrow and loss;

Resolved, third, that we realize that our loss is Heaven's gain, for earth is poorer and Heaven is richer;

Resolved, fourth, that these resolutions be recorded in our minutes and that we request their publication in The Baptist Record, and a copy be furnished the family.

L. J. Lewis,

Mrs. B. M. Hammons,

Mrs. Bessie Bassette, Committee.  
W. A. Shirley, Church Clerk.

Baptism and 21 by letter; thus making a total of 66 additions.

We can never forget the hospitality of the people and the kindnesses shown us in their homes and places of business.

May God continue to lead and bless Brother Cothen, and his good people, is my prayer.

Yours in Christ,  
—Atley J. Cooper.

### COLUMBUS

On last Sunday night, we closed one of the greatest meetings in the history of our Church. Dr. M. E. Dodd, of Shreveport, did the preaching. He came to us on Tuesday, the 16th, and remained through Sunday, the 28th.

Great throngs attended the meet-



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ing from the very start. Dr. Dodd seemed to be at his best in his preaching. What powerful Gospel messages he did bring! The visible results were most gratifying, there being one hundred and eleven additions to the church. Of these about eighty were by profession of faith and baptism.

The college students attended in unusually large numbers and six of them professed conversion and joined the church. On the last Sunday morning of the meeting Dr. Dodd made an appeal to the people for a complete dedication of their lives to God, and more than a hundred young people, many of them M. S. C. W. students, responded saying that they would give themselves to whatever field of service the Master might call them. It was a high hour in Zion for this old church, now nearly a century old.

Many people from the churches round about Columbus attended the meeting. All the morning services and many of the evening were broadcast over WCOC and through this means many others had advantage of the great sermons.

The music for the meeting was directed by our own Choir Director, Bro. H. M. Pippin, and he did it in a most satisfactory manner. He is a good soloist for a meeting as well as a good director of the choir and congregational singing.

We are all rejoicing in the rich showers of refreshing which the Father visited upon us during the meeting.

Sincerely,

—J. D. Franks.

#### THE DOORS OPENED

In a saw mill village on the U. S. 49, just south of Maxie troublesome times had come over religious beliefs. They were some of Paul's kin-folk having a zeal for God but without knowledge. The zeal for a worn out organ caused, so it is said, a new and perfect working lock to replace the old one, reputed to be rusty. A nearby pastor of a Baptist church had been holding prayer services each week until on occasion the old key would not work in the new lock and no explanations were then available. So it was that feelings became ruffled and thinking on these things was not to the glory of God. So we concluded to go and if God be pleased in our going the door would again open for the preached work. It opened and we preached.

In this small community there are 119 souls of which 55 are enrolled in the membership of some church. There are 32 souls of boys and girls under eight years of age, and there are also 32 souls of individuals who's ages range from eight to seventy two years who have not come to know Jesus Christ as a personal

Savior. Of the 55 members seven different denominations are represented; Land Mark, Free Will and Convention (Missionary) Baptist; Episcopal and Protestant Methodist; Holiness; Assembly of God.

Word went out that we would have three services on Sunday. We did but a shower preceded each service, and of course some stayed away. They came in numbers—4, 7, and 9 on Sunday. Each night of the week—the last week of the school session as well—through Thursday we preached to increased congregations of 23, 35, 15, 40. Preaching at night and doing work of pastor at day we labored with a joy with these people and saw the wound healed. We were glad to have Pastor J. N. Miller with us Thursday night, and he was assured that he could come again and hold services any time that the house was not being used by some other by previous engagement. The doors are now open for other religious services—locked against none.

—J. H. Green

#### QUITMAN

Our special evangelistic meetings closed Sunday evening, April 21st. By unanimous vote of the church the Pastor did the preaching and brother D. Curtiss Hall of Philadelphia, Miss led in the service of song. The meeting covered three Sundays, beginning Sunday, April 7th. The Lord blessed the services from the very first. Great crowds attended the meetings. The new auditorium was taxed to take care of them several times. Extra chairs had to be brought from the Sunday school rooms to take care of the overflow.

The meeting touched directly or indirectly practically every home in the community. From some angles it was one of the most satisfactory meetings I have ever held, although the ingathering was not as large as some others. Thirty people were received into the church. Twenty-one of these came by experience and baptism. As a result of the revival, there seems to be a quickened interest all along the line. We are praying that we may go unceasingly on and up in the program of our Master.

Brother D. Curtis Hall proved himself a great helper in the work. It was my first opportunity to be thus associated with Curtis. He knows how to get people to sing. He is sensible and sane in all his work. His efforts with the junior boys and girls will bear fruit for ever. He believes in prayer. He is willing to work. It was a pleasure to work with him.

I am increasingly grateful to the Lord for the privilege of working with these good people. They are appreciative and cooperative.

—B. C. Land.

#### DURANT

We have experienced recently a very successful revival here of twelve days duration. Dr. E. H. Marriner, Pastor of the First Baptist Church, Hattiesburg, did the preach-

ing. Mr. Virgil Posey, Singing Evangelist, Jackson, led the singing, and Mrs. Riser, local pianist, presided at the piano. All three of these servants of God are among the very best in their respective fields, and any church is very fortunate to have them working together in a meeting.

Dr. Marriner is a real Pastor-Evangelist. He preaches the Gospel in its simplicity and power, and does it in a soul-searching, soul-stirring, and decision-making way. His experience as a pastor and the pastor-heart that he possesses makes him an excellent helper of the pastor he is assisting.

Mr. Posey is a real Gospel singer. He organized Junior, Intermediate and Adult choirs, and led them and the congregation in some inspiring singing. His solos were exceptionally good.


It is impossible to estimate the

results of this series of services. There were several additions to our church and one each to the other two churches of our town. There are a large number of people yet unreached, but our people seem more anxious than ever before to reach them. The spiritual life of the enlisted has been deepened and quickened. We are expecting to render greater and more efficient service to God as a result of our recent revival.

— J. S. Riser, Jr. Pastor.

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### A. D. MUSE, BIBLE TEACHING EVANGELIST

By Pastor Calvary Baptist Church,  
Beaumont.

We have had with us for two weeks Evangelist A. D. Muse, of Shaw, Miss. He has been doing Bible Conference work with the flavor of Heavenly evangelistic results.

Those who were privileged to hear Evangelist Muse, both local and over Radio KFDM, have been generous indeed in praise of the character of work and worth of his "Daily ministrations in the Temple, teaching the Word". His is no mean ability. The foundation he sets is abiding (First Cor. 3:11). His results are "the fort" that builds for soul-winning in the hearts of the unsaved, and life winning for those already saved. It seems to this writer that we need more of this type of teaching. He rightly divides the Word of truth. His work builds in, around and through the church of Christ—for Christ. He preaches the Gospel that the world needs to hear and heed today, and until Jesus comes. His position is premillennial without apology. This is encouraging news to many pastors and churches. He is warm hearted, cautious of conduct, and will Biblically reinforce any church that will use him. We cannot commend too highly the splendid work of Evangelist A. D. Muse. The Lord be praised for his wonderfully trained intellect, his consecrated heart, and his passion to "do the will of Christ" (John 9:4).

—A. C. Maxwell, Pastor,  
Calvary Baptist Church.

The Northern Baptist Theological Seminary of Chicago, Illinois, makes the following announcement with reference to the Annual Commencement, Sunday, May 19th to Thursday, the 23rd. The Baccalaureate Sermon will be preached on Sunday morning in the Second Baptist Church by Dr. John H. Sampey, Acting President of the Southern Baptist Theological Seminary. The Annual Missionary Sermon will be on Sunday evening at the Englewood Baptist Church and the preacher will be Dr. Bruce Kinney, Superintendent of Baptist Indian Missions. The Theological Conference followed by the President's reception will be at the Seminary on Monday afternoon and the speakers will be Drs. Sampey and Kinney. The special guests of the occasion are the Chicago Baptist ministers and their wives and the Senior Class. The Class Day Exercises will be held at the Seminary on Tuesday evening. On Wednesday afternoon at two o'clock will occur the dedicatory exercises for the new married students dormitory. On Thursday noon the Annual Alumni Meeting and Luncheon will be at the Garfield Arms Hotel. On Thursday evening, the 23rd, the Graduating Exercises will be held at the Tabernacle Baptist Church with addresses by representatives of the Senior Class and the President, followed by the conferring of degrees and awarding of diplomas. One member of the Senior Class in the

Norwegian Department, Mr. Arthur N. Langmo, died very suddenly on March 27th. Forty-two will be graduated in course. The public is cordially invited to all exercises.

Last Sunday evening, April 28th, Dr. Ray Palmer of Washington, D. C., closed with Grace Baptist Church, Durham, N. C., one of the most successful revivals of its entire history.

For fifteen days he preached with great power the pure Gospel of Christ. His sermons were great, and full to overflowing with mighty truths and good cheer. His methods are sane and Biblical and no one could object to them. He depends on the Holy Spirit for power and results and shuns catchy propositions. He is sound in the faith of our fathers and honors the Word. We had excellent results in additions to the church by professions of faith and letter.

Dr. Palmer is one of our very best evangelists, and I can commend him most highly.

—Geo. T. Watkins, Pastor.

### REV. L. E. HALL

On last Sunday morning Fifth Church was privileged to hear a great message from a former pastor, Rev. L. E. Hall.

Brother Hall was the organizer of this church, and led in the building of its first house of worship. He was then pastor through its first four struggling years. He now holds membership here, and no one loves the church more than he.

Brother Hall began the fifty-fourth year of his ministry last Sunday. Fifty-three years of great service lie behind him, and he is as zealous for his Master's cause now as ever.

After the service Sunday someone said to Bro. Hall that his message ought to be preached all over the country. He now holds himself in readiness to go any place that the churches want him to preach on Sundays. His message will help the cause of our Master. Any church or churches desiring to use him may address him at Hattiesburg.

May the blessings of the Lord rest upon all our Saviour's affairs.

Yours in Him,

—D. A. Youngblood.

### DECORATION DAY AT OLD DAMASCUS CHURCH, HAZELHURST

The year 1929 brings Damascus church to its One Hundred Fifth year of its existence. Rather old for the same organization. The membership has shifted to other churches and moved away time after time until only forty eight remain. The work done by these during the last year compares favorably with any in the country. The church paid last year near \$1,000.00 for all causes. More than fifty percent going to missions and cooperative program.

Each Second Sunday in May the church observes Decoration Day and will carry out the following program on that date.

1. Congregational song.
2. Quartette, Miss. College boys.

3. Prayer.
4. Quartette.
5. Membership Roll call.
6. Sermon, By Pastor C. J. Rushing.
7. Decoration of graves and dinner.
8. Assembly and Quartette.
9. Prayer for Mothers.
10. Quartette, Mother O Mine.
11. Sermon, Rev. Oscar Autritt.
12. Solo. Perfect Day, Rev. C. J. Rushing.
13. Closing Prayer and dismissal.

The church building is adequate to take care of a large crowd and we are inviting all friends, former members, former pastors, and all who wish to come and enjoy a day of worship with us.

—C. J. Rushing, Pastor.

Old Tightstring glanced lovingly at the posters advertising the pantomime, "The Forty Thieves," then, entering the gallery entrance, placed half a dollar before the man seated in the box. "Gimme a good seat," he cried. Silently the box office attendant took the fifty cents and slipped a small paste-board ticket through the aperture. "Change," demanded Tightstring, impatiently. "No change; balcony fifty cents," answered the cashier. For one moment Tightstring viewed the importunate countenance in the box, then slowly handed back the slip of paste-board. "Keep it," he said quietly, "I don't want to see the other thirty-nine."—Ex.

Professor (addressing medical students): "The muscle of the patient's left leg has contracted till it is much shorter than the right. Therefore he limps. Now what would you do in such circumstances?"

Student: "I'd limp, too."

New Office Boy: "A man called here to thrash you a few minutes ago."

Boss: "What did you say to him?"

New Office Boy: "I told him I was sorry you weren't in."—New Outlook.

First Loafer—"I hear all the men have gone on a strike."

Second Loafer—"What have they struck for?"

F. L.—"Shorter hours."

S. L.—"Luck to 'em. I allus did say that sixty minutes was too long for an hour."—Watchman-Examiner.

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3. Those students who have been unable, for legitimate reasons, to complete the requirements in their respective classes.
4. Those teachers in Secondary Schools who desire to prepare themselves more adequately for their vocation.
5. Those teachers of music who hold exempt licenses to have such license approved by the State Accrediting Commission.

Summer School begins May 31, closes August 31. Summer School consists of two terms of 5½ weeks each. First term begins May 31 and ends July 9. Second term begins July 9 and closes August 17. The Music Normal begins May 31, lasting 5½ weeks. The normal for Speech Arts, Art and Secretarial Work lasts 6 weeks.

In the regular summer school for literary work are offered courses in chemistry, education, English, French and history. Board and tuition for both terms of eleven weeks amount to \$104, for one term, \$66.

In the Music Normal are offered courses for accrediting teachers who hold exempt licenses and also private work under the director or an assistant. Courses in Public School Music for grade teachers and those who wish to become supervisors, courses in Pedagogy and Interpretation, Harmony and Musical History also offered. Expenses in the Summer Normal will range from \$65 to \$80.

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